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# THE BETTER WAY

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## THE BETTER WAY.

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A. F. MELCHERS - - - - - EDITOR

## EDITORIAL.

### PUBLISHER'S ANNOUNCEMENT!

Reduction in Price—The Better Way  
for One Dollar per Annum!

The publishers of THE BETTER WAY seek to keep it abreast of the age in all things pertaining to a *live* spiritualistic journal. Its treatment of questions relating to spiritualistic phenomena and philosophy, both in its editorial columns and through its selected corps of the best thinkers and writers, has won the hearty commendation of its readers; while its typography is clear, clean and grateful to the eye, and its white paper of unusual excellence among journals.

And yet the publishers have not been satisfied. Such a paper as we are publishing weekly should have, at least, fifty thousand readers. It should be a weekly proclamation of emancipation to multitudes of burdened hearts, and the teacher to direct them into realms of higher spiritual truths. This has been the desire of the publishers and they have studied how best to accomplish it.

Subscribers and agents have advised us that our subscription rates are too high for the popular purse; that other papers have reduced their rates to a minimum, and that THE BETTER WAY should consecrate all its earnings to the good of the cause, furnishing the paper at bare cost. There is merit in the suggestion, and, after deliberation, the publishers have decided that on and after June 1, 1891, the annual subscription to THE BETTER WAY shall be one dollar per year in advance.

Will our patrons all over the country, and especially our trusty subscribers, agents and readers, give us a moiety of their time and influence, and send us lists of new subscribers? We shall continue to give two dollars worth of good, strong reading matter for the one dollar subscribed and forwarded. Shall we all work together for a grand result?

Special announcements of short term trial subscriptions will be found in another column.

The Episcopal bishop elect of Massachusetts, Phillips Brooks, says that "the supernatural can never be disproved."

Legislating against mediums or exacting a license for them is a more senseless encroachment on religious liberty than would be a prohibition of circumcision as it is still practiced by orthodox Jews.

An average number of Sunday service attendants of the various spiritualistic organizations in the United States would probably come nearest to giving an approximate idea of the number of Spiritualists in this quarter of the world, since but comparatively few are active members of societies.

Either Delaware needs a new constitution or the United States a new amendment to abolish the whipping post in all parts of its domains. The recent whipping of ten prisoners in the State above named, is described as a scene too Russian for our highly civilized government to condone.

Pastor T. W. Woodrow, of the Universalist church, of Marshalltown, Iowa, says it is every minister's duty to investigate the phenomena of Spiritualism; and if facts prove the truth of the Christian's hope—immortality—it is his duty to announce it. He also invites correspondence from other ministers on the subject.

Slander is often equal to murder; for it brings contempt upon the slandered, and to a sensitive this is baneful, dragging him down physically, discouraging him and ends in illness which may lead to death. Man's psychological influence for good or evil has more potency than he is aware of and should be judiciously applied. And to solicit aid by slander-

ing a mortal is therefore a crime next to murder.

The difference between the year 1891 and the year 30 A. D., so-called, is that many christians are being crucified instead of only one by the orthodox populace. Briggs, McQueary, Newton, Foster and a score of others will be listed among the pioneers of progressive thought and saviors of the down-trodden some time in the future, only that they will be given a respectable attitude in the form of statues instead of being suspended to cross-beams.

That was the frank confession of a palpable fact, uttered by Elder Graham, of Nebraska, in the Detroit Assembly. Premising the statement with a confession that he "would not cross a, or dot an i in the old confession," and that "it was the ministers who were making all the trouble now," he said: "There are a great many Professor Briggs' throughout the country at present," which innocently hurled boomerang, produced a burst of applause. The temper of the convention evidently is not favorable to the permanency of Dr. Briggs' professorship. Liberal truth, however, will still go marching on.

There is the least modicum of unintentional irony in a newspaper report chronicling the proceeding of the Presbyterian Assembly sitting in Detroit, which says "church unity" caused a lively tilt in the afternoon between Dr. Smith, of Baltimore, Dr. Bartlett, of Washington, Dr. Hayes, of Kansas City, and others. The "lively tilt" was over the propriety of continuing the presentation of the olive branch to the exclusion of the Protestant Episcopal Church. When the good D. D.s are through with their practical application of their Master's doctrine of "seventy times seven," perhaps the common sense laymen will take a hand.

More heresy. The Rev. A. J. Bonsell, pastor of the Baptist Church in Rochester, Pa., said in the course of his sermon recently: "There is nothing positive as to the authorship of the books of the Bible; there was no proof that St. Paul was inspired; Christ when on earth was not conscious of being God; and the Bible should be put in a crucible and the dross expunged." A member of the church arose, and while vouching for the honesty of his pastor, but would not permit his family to listen to such teaching. The pastor indicated a purpose to resign, but his large following in the church and community may prevent it. How modern light is dissipating faith in the errors of old creeds?

How sweet the messages which come to bruised, smitten, hungry souls, from the beyond life. The wealth of our love is poured out into the hearts and lives of home friends, kindred, relatives by blood and marriage; we are richer in nature for its outgoing into other lives; and then the change comes: they take the transition, we see them not with our mortal vision, but our love, still lives, increases in volume and force in our own natures, and we know that our love is not wasted. But they return to us to voice their own answering affection; themselves to minister to our own smitten souls, and to cheer us with words of life and comfort. Then, indeed, we know the truth of immortality for the human spirit and that earth-love does not perish at the grave's mouth. The mission of mediumship is holy.

The epidemic of discord in religious bodies has even struck the Quakers. Yes, the staid old Quakers have caught the infection. The Society of Friends in New York had a lively time with promises of a division between the conservatives and liberals on account of a proposition from the side of the latter for a revision in the old code. So far all has been harmony; but, alas! the spirit of liberalism is permeating every department of human economy and sets people to thinking with results that will produce chaos in the beginning. But it is in harmony with nature and necessary to produce a higher and purer stratum in the evolution of events, and lead to where Spiritualism has been long pointing the way—a demand for proof of immortality—of facts in the place of faith.

When the puritans landed on the New

England coast it was in accord with their desire to be free in worshipping God as they felt inclined to do without interference from other creedists. But when the Quakers and Baptists came over and manifested a similar desire it was these same Puritans who haunted them with persecutions, prosecutions and executions. So it is in many respects to-day. We clamor for freedom of belief but like to confine that freedom to ourselves exclusively. When others differ from us, they are regarded as cranks, ridiculed and morally executed. What means a difference of opinion in spiritual matters but a freedom to worship as we please? Let Spiritualists be an exception to this puritan notion of freedom, for the broader the liberality of an organized body, the longer its life's work will extend into the future.

Not very long ago an evangelical alliance endeavored to prove spiritual mediums to be frauds or tricksters. Since then scores of Christian ministers have been indicted for various crimes—among them the veriest kinds of frauds and several for passing counterfeit money. The last case of this kind is that of the Rev. George W. Vancil, of Springfield, Ills., who was arrested by United States Marshall Bacon on the charge of making counterfeit money, a sequel to the arrest of Rev. Jerry Holmes four days previous, who is supposed to be the leader of a gang of these rascals. Added to this the many church dissensions, one would suppose that divine judgment had fallen on the clerical host in punishment of their attempt to interfere with God's law and malign innocent mediums. But does not the good book whisper, "Vengeance is mine, sayeth the Lord?"

We often receive contributions from some of our older Spiritualists which contain good thoughts but lack the spirit or animus to give them force—influence. Strictly new or original thoughts do not need this when tersely expressed, but may be lost in verbiage. The former, however, may be amended by reducing the articles in question to their minimum through transcription, and if possible by some younger spirit in the flesh or sprightly type writer. Spiritualists know that a person's magnetism or aura is infused into everything created or handled by them, and contributions intended for the press are not exempt from this rule. Even when in ill-health a younger person's writings are affected and lose much of the fire necessary to make the production interesting. We hope that our contributors will take a hint from this and hereafter govern themselves accordingly. It will prevent many from being "rejected with thanks."

The simplest propositions seem to be the most difficult to solve or to be understood. Does this not prove that the human mind has to be developed up to the standard of understanding everything new? And the more in harmony with the immutable, the absolute, the spiritual, the simpler they become or prove eventually. Spirit communion was once regarded as a thing impossible. Yes, by material agency. But how simple to the Spiritualist, or to those who have the faculty or sense of intuition unfolded. Psychometry is another sense that has simplified matters once thought beyond human understanding. So there are others yet to be developed in the course of the spiritual evolution of man—in soul evolution. And as they come to the surface all questions that now trouble or agitate the human mind will be simplified and settled, and among them the much mooted marriage question—also a spiritual problem.

Materialism is not Spiritualism; and Spiritualism, from whatever standpoint we view it, study it or investigate it, involves a spiritual cause in its exegesis, always. Thus a god-idea, whether put in the form of nature, law, spirit, force or intelligence as the cause of intelligent effects, will ever exist and loom up again and again, however often it may be explained away or put down by materialistic reasoners or so-called scientists. For that which is cannot be annihilated by man. Truth though crushed to earth will rise again. And those who probe deep enough cannot but touch upon an intelligent cause, whatever term may yet be given to it. Those who reason to the

contrary are what might be termed materialistic Spiritualists and are antipodal to the so-called Bible or Christian Spiritualists. Unalloyed Spiritualism lies in the central current of this new revelation, and is neither materialistic nor sectarian. It is simply spiritual—in accord with law or the governing power of existence.

Spiritual darkness or lack of spirituality is much the cause of prejudice. The spiritual minded are always liberal or charitable, because they see beyond mere effects, and know on what grounds to excuse. But nature does not excuse. Prejudice in the human soul is analogous to a defect in a plant, a limb or physical organ, and nature acts on defects to straighten them out, as it were, or round them out, as it is expressed in a more spiritual term. But resisting these feelings of prejudice, or overcoming them as the Christians say, aids nature; and too, prevents suffering. So far it is a personal affair. But some drag others into their prejudices, which in a sense is criminal; for it is analogous to teaching an honest man how to pilfer. For such tempters a spiritual law exists—a law made by inhabitants of the spiritual world, as mortals have statute laws to punish tempters and criminals. Misfortunes, trials, tribulations come to men unlooked for. They attribute it to fate. Introspection and retrospection will often whisper the true cause for such apparent incidents. Those without prejudice often see where others do not. Intuition is theirs. Spiritual darkness and clear-seeing therefore go hand in hand resp. with prejudice and love or charity.

The Rev. Dr. R. Heber Newton of New York City, whose theological scalp is sought to adorn the wigwags of the super-super devout loyalists to old orthodoxy, has written a letter to the bishop of his diocese asking for an ecclesiastical trial and an opportunity to vindicate his belief. He wishes "to justify his loyalty to the Nicene Creed."

If our good brother had expressed his desire to "justify his loyalty to truth," a waiting word of his admirers would have been better pleased. He knows well that modern revelations voice truth, why then should he so much desire to prove his loyalty to superannuated or dead systems of faith, most of them merely speculative, and many of them proved to be erroneous to fact.

The Council of Nice was held A. D. 325, having been called by the Roman Emperor Constantine, who, with his subjects, had just emerged from Paganism. This council adopted the basis of "the apostles' creed," so-called, in use in the Roman and Protestant churches. This creed was further perfected by the first Council of Constantinople, A. D. 381. Just why loyalty to old creeds and dogmas against the light and truth of this age of advanced thought should be deemed so important by Dr. Newton and other disturbers of old theological cemeteries, surpasses our comprehension. Great is the mystery of Churchianity!

The girdled, barefoot, Protestant monk Father Ignatius, having literally raised the devil of bitterness and strife among the brethren of the New York diocese—we speak with orthodox reverence touching his satanic majesty—has shaken the dust of New York City from his sandals and departed, after having fired his Parthian arrow at Bishop Potter. He said: "One of the chaplains appointed by Bishop Potter to examine candidates for the ministry is an infidel!" This chaplain speaks of a book, denounced by Bishop Williams, of Connecticut, thus: "I hail Newton's book as the voice of truth, a token of new freedom!" Said the monk: "Either the Episcopal Church must let these men—Heber Newton and others—go out free from her pale, and insist upon it, or fling the creeds, the Bible and Christ to the winds. If she will do neither she will sink down into being a nest of all unclean birds, and a home of hypocrisy and dishonesty from whence all honest men and Christians must flee, either to the great, sound Roman and Greek Churches, or to the orthodox and evangelical sects of Protestant Christendom."

Ah there, Mr. Monk! could you not hide that proverbial cloven-foot any longer? Did we hear the Pope and Cardinals at Rome laugh, or was it imagi-

nation? Go home, brother Ignatius, as a Jesuit you are not a success, for your tongue is unruly. But the holy Father may bless you for the strife you have stirred up, and the heart burnings you have created.

NOT A "DINNER OF HERBS."  
Some things are of that nature as to make One's fancy chuckle, while his heart doth ache.  
—John Bunyan.

There is a large admixture of the spice of worldliness in this Christian, theological controversy over Dr. Briggs, the learned Presbyterian professor of Union Theological Seminary. Pulpit saints of the modern Christianity school, are speaking and acting like pugilists in a prize ring. One would think on reading the current news that charity was an unknown integer in creed and life and neighbor-love, and respect for other's rights of thinking, as absolute in creed and word, as the spirit of the Nazarene. If those fiery orators and denounciators of their brethren are the "saints elected from all eternity," to be chosen of the Jewish deity to a heaven of psalm-singing, then "reprobation" has no terrors for ordinary, fair-minded, peace-loving men and women.

The hot combat over Dr. Briggs did not prevent the faculty and alumni of the Union Theological Seminary from holding and enjoying their annual dinner in Clark's large banqueting hall on Twenty-third street, New York City, one hundred strong men participating. The menu was rich in everything save wines, though a kind of Roman punch figured as "punch a la Father Ignatius," which was a palpable hit at the sandalled crusading monk of the Protestant Episcopal; and "Clams a la Baptiste" was a witty reminder that the "hardshells" of the water communion were taking a lively interest in the great Calvinistic controversy. The post-prandial exercises were, to say the least, spicy.

The first speaker, the Rev. Henry J. Van Dyke, D. D., the newly elected professor of systematic theology, opened the ball and his speech, by this remarkable confession: "I am glad that I am not possessed of that rascally virtue called consistency." We commend Dr. Van Dyke to the orthodox scenting committee, as a subject for immediate trial for heresy. He has, in a single sentence, notified all the living rascals of the globe, that they are possessed of a virtue when the Westminster Confession pronounces them "totally depraved," even though they should, unconsciously to themselves, be "the elect of God from all eternity." Among other good and liberal things which fell from the lips of Dr. Van Dyke, were these two closing sentences: "If we cannot have orthodoxy and liberty let orthodoxy go, and let us save liberty." "I am in favor of the revision of everything human, when that revision is demanded."

He was followed by the Rev. Dr. D. R. Fraser, of Newark, N. J., who threw the torch into the creedal combustibles present, and, without preface, plunged in *medias res* into the all absorbing topic. He said: "We cannot blind our eyes to the fact that there is a skeleton at the feast, that the seminary is on fire, and that our dear old friend, Dr. Briggs, is in an unenviable position. I do not believe him to be infallible, nor do I believe all he says, for he makes lots of mistakes. He is a man of God. I know him and know that on the great essential truth of God's word he is as thoroughly sound as any man here to-night. I know what I affirm, and could affirm more if I dared."

Then the uproar commenced. Cries of "Go on!" "We want to hear you!" "Tell us the whole truth!" rang through the hall, but the doctor shook his head and replied: "No, I dare not." But he handled the presidency, the committee of the presbytery and the major adverse vote of the presbytery without gloves. That the dinner was fully digested, the "Father Ignatius Roman punch" and the "hardshell" clams included, we have no doubt.

To understand and consequently to teach Spiritualism one must first be a Spiritualist. And to become the latter one must know something of the spiritual of nature—of causation. Man being an epitome of causation, self-knowledge thus becomes the key that unlocks the door to Spiritualism.

## GUERRILLA WARFARE.

Our Presbyterian friends are not having this lively doctrinal scrimmage all to themselves. Our Baptist and Congregationalist brethren take the infection in the natural way, without inoculation, being Calvinistic in creed.

At the meeting of the Baptist ministers of New York City, recently held, the Rev. Mr. Fox read a paper, by appointment, and his topic was: "The Church of Jerusalem." The paper contained some truths, which Spiritualists have affirmed, but have been accused of libelling the church for so doing. On the lips of an orthodox Baptist minister they are jewels of truth and fair statement. We are glad of the endorsement, for it shows that Modern Spiritualism is shedding light even upon dense, orthodox, creedal minds.

Among other good things which our brother, the Rev. Mr. Fox said were these: "The members of the original church were Jews; devout according to the law, rigid and narrow-minded in their Judaism. It was ten years after Christ before these members of the church were called Christians, and before a gentile or non-Jew was called to conversion or church fellowship. Paul, the Apostle, was the Moses of the Christian Church, but he never got further than the margin of Christian light and liberty. The members of that early church would not have been admitted to the Baptist Churches of to-day, on confession of faith, nor could Paul have been ordained a Baptist preacher. It would have been made livelier for him than it has been for Dr. Briggs."

The review of the statements made in the essay was lively and discordant. Our irreverent brother, whose irate wit took the place of "brotherly kindness" and "charity," as taught by Paul, called it "the code of a Fox; one of the cross-bar species." A Rev. Dr. Giles made the reviewing speech. Among other things he said: "Paul's attitude when called upon by Peter and others to explain certain incongruities in his profession as compared with Judaism, was like that of Dr. Briggs before his inquisitors, who have but a spoonful of brains. Those who questioned Paul were no more competent to pass judgment than I am to inspect a Western railroad controlled by Jay Gould." How do the good brethren of the presbytery of New York, who are trying and condemning Dr. Briggs, enjoy this little judgment of their Calvinistic Baptist brother, concerning the measure of their brains? "A spoonful!" Go to, Brother Giles; these professors of the Union Theological School, will soon be insisting upon measuring the size of your carpet.

At the regular meeting of the orthodox Congregational Club, of New York City, the inevitable Briggs' case came to the front with Dr. Heber Newton and Dr. Bridgman as side lights. The subject for discussion was "Fellowship in Christian work." Dr. Prince, the veteran editor of the New York Observer, and Rev. G. R. Vandewater, rector of St. Andrews Protestant Episcopal Church, were the chief speakers. The former said that "he could remember the time when Presbyterians thought they couldn't worship with the shouting Methodists, [they don't shout now, Dr. Prince, it is not fashionable. Ed.], nor with the Baptists because they always kept a tank."

Dr. Vandewater was evidently distressed over the absence of unity among the churches and voiced these thoughts: "I must be honest, I don't believe in coming here and hugging each other, and then going away to resume our fighting. There is little fellowship in Christian work in these days. When I see Protestantism honey-combed with heresy and a New York paper with a big picture of Bishop Potter on a raft, with his sleeves for sails, steering his raft away from Newton, and a Presbyterian fellow in a high hat trying to keep away from Briggs, while the Baptist is going to smash on Bridgman, then my heart fails me on the subject of unity of any kind. Since A. D., 325, (Council of Nice) the church has not known unity."

If the decarnated are not engaged in this work of emancipating the individual from the concreting force of nearly two thousand years of Churchianity, then these signs of the times are all false prophecies.



## SPIRITUALISM VS. THEOLOGY.

A Lecture Delivered Before the Association of Spiritualists, of Washington, D. C., Feb. 1, 1891, by Mrs. J. H. Conant. Reported for The Better Way by John C. Rowland.

It is well-known by our friends and those who are our brothers and sisters who feel friendly, but believe differently from what we do that we are not theologians—that Spiritualism is not theology, and that no amount of smoothing down the truth or rounding off the sharp corners or making pretty speeches can ever make the two one. The childhood of the race is its incipient manhood, and its credulity does not belong to the youth and the man's estate that lies before the people who tread this globe at the present time. What is true to the nation is true to the world; what is true to the world is true to the individual, and so we go back in the childhood of our own individual lives. The people of past generations, you will find, thought to keep children quiet and in subjection very early in life, when they began to bud and blossom in intelligence, and they were told beautiful little stories that bore some relation sometimes to the truth, and sometimes not. But as they grew older, in order to keep them in subjection, they were told by unwise fathers and mothers (some had wise ones) but the majority taught their children fables, and undertook to hold them in subjection through fear, one of the most weakening of all emotions, and in order to do this, many were told in their babyhood, or just when they began to run about the house, that if they did not keep quiet there was a dog around outside who would come in and eat them, or a wild beast that would surely devour all naughty children, and they were taught to annoy them and not obey them. Failing to have the dignity of authority in themselves they did not hesitate to falsify to their children. What for? Because they were not wise enough to control them any other way. And so feeling that they must hold them they told them stories that later in their lives they were sure to find out were false. So what was true to our childhood is true to the nation and the world, and the world has been living in its childhood. It has listened to the tales of priests who wish to hold in subjection the people, that they might live in idleness.

How could they do this? Because bubbling up in man's soul was a great law that told him there was something greater than himself in the universe; and, playing upon this weakness, which we know to-day as fear, humanity has been held in the bondage of superstition and error, and been the victim of priestcraft and fraud all along the line. Now and then some one has had the hardihood to declare themselves and break away from the fetters that bound them in some degree. You look back, you Protestant Christians to-day, to the era in which Martin Luther stepped out from the Catholic Church and defied it. Did he step out because he was any less Catholic? Had he arisen out of the superstition of the past? Not at all. He believed with the Catholics—he was absolutely and purely a Catholic; but he rose up in his manhood, which was stronger for the moment than his fear, and denounced what he considered the abuses in the Catholic Church—not the Catholic Church itself—at first. But Luther was building wiser than he knew, and, as we have said before, when he nailed his thesis upon the door of the church at Wurttemberg, he drove the first nail in the coffin of religious despotism and bondage under whatever name it may be known in the world, and every "come-outer" from that day who has made his protest, whether against abuses of creed or against creeds as a whole, has driven another nail in that coffin until it is almost ready for the corpse, and we shall all hail with joy the day when superstition and error, under whatever name it is known in the universe, shall be no longer of any use to humanity, and consequently laid aside with reverence and gladness, and we feel glad that the race has grown into a condition of mentality and intellectuality that demands something better.

In the dawn of Modern Spiritualism the race had grown up until it had outgrown its creeds, outgrown its dogmas and a few—and these few always lead the van—and when they came out as Spiritualists, or as advocates and believers in the Rochester knockings, it foreshadowed nothing to create doubt with regard to theology. Those people who were most interested in Modern Spiritualism were church people, and people who devoutly believed in some form of religion, and as they believed they turned towards this mysterious and wonderful thing without a thought in their hearts that there was something to undermine superstition and creeds any more than Luther thought when he stepped out and uttered his protest against the abuses in the Catholic Church. These people built wiser than they knew. We are to-day building wiser than we know. If we were not, we would build poorly indeed sometimes. If we should carry on our analogy we should show you to-day that man when he came out and espoused Spiritualism built wiser than he knew, when the fact became established that it was an intercourse and exchange of thought between the two worlds, between this world and the spiritual, or the unseen world, as we term them.

When it was found that this intercourse was established, then what was the first move? It was the sympathetic cry of the child for food. When this cry for food went wailing out, what kind of food did we ask for? For spiritual food. And the question arose, what of that other land? If you have returned from that other world to us, what of it? Tell us; and the answer came, and that answer conflicted with the religious dogmas of the day, and in consequence thereof won the poor opinion of those who were bound in creeds and dogmas. And they applied the rule that the old Quaker applied to the dog, which is familiar to most of you, when he said to the dog who stole his meat that he had provided for his own dinner, he said: "I will not beat thee and I will not kill thee. Oh, no, but I will give thee a bad name." And so he turned the dog into the street and cried, "mad dog." Somebody else was ready to kill the dog. So those who found that Spiritualism was undermining the creeds and dogmas of the day, said: "We will not kill Spiritualism, (we cannot; we have found that out); but we will give it a bad name;" and from that has sprung all the wonderful stories of immorality, fraud and wickedness that could possibly be invented by spiteful men and women. And I tell you, my friends, that there has never been a single stone left unturned that could be put in the path of the progress of this new religion—Spiritualism—there has not been a single thing left undone to kill it, and yet to-day it numbers more adherents—if they dared to come out and acknowledge what they truly believe—than all other religions put together. That is making a broad statement. There is no religion in the universe that is not a portion of Spiritualism—no religion that ever welled up in the human soul and made man aspire to become better than is not a part of this grand philosophy, Spiritualism. Why? Because it is built in the latter days when man's childhood and boyhood is left behind him, that the tales that interested him and made wonderful thoughts in his mind have gone by with that childhood and to-day he requires the real food that shall nourish him. So the first wail that went up for spiritual food, and we obtained light upon this subject, and we were told, first, that the stories of our childhood were fables indeed; that God had never created this universe and made a mistake when he did it; that man had never taken a fall, only an upward one, and that the story of Adam and Eve, at best, was but an allegory and you might interpret it as suited you on spiritual development; but as a fact it belonged to the realms of fable. And you to-day in your dawning manhood, as a race, are questioning all those fables.

So to-day we are told that Spiritualists deny everything of the past and give nothing in return; that they uproot, tear down with iconoclastic fingers everything that the people have considered holy and trampled them under their feet. This is one of the accusations that is brought against Spiritualism with a great deal of truth. I admit that. But Spiritualism has never offered you a single thing that was untrue. It has never offered you a fable in the world. It has no fables with which to entice and entertain you to-day, but it has a few correlated facts that it presents to you and says: "Here, instead of your superstitions, instead of your fables, here is a truth!"

It is said that Spiritualists deny the Bible! What do you mean by denying the Bible? I dare to say that there is not a tenth of the number in this hall will give the same answer when I ask the question—what do you mean? You will say one thing and you will say another and you another; and so you will go on. But the idea that is intended to be conveyed through a denial of the Bible is its divine authority. Well, the truth is divine and no amount of denial can make a truth within the lids of the Bible a falsehood. No matter who denies them, they will live just as long as the eternity of time shall live. Every truth, whether it is in the almanac or whether in the daily paper or whether in the Bible—it does not matter where—truth is sacred and holy and must live eternally. It is not destroyed; it cannot be. It may be held in abeyance for a great while, and it may be that man has not yet discovered the truth, and it may be that he has not grown up to that strength of character and manhood that will give him moral courage to stand up and dare to say what he thinks. And I tell you to-day what ails Spiritualism is, because its numbers are not half known in the world, because of the lack of moral courage to declare what they do believe. Our churches in this city to-day are giving shelter to any quantity of thorough Spiritualists. You will say: "Well, they are unworthy of the name." We are all building wiser than we know, and what is the result? I am going to make a declaration that many of you will dissent from, but I think it is true, nevertheless: that no pure, honest, upright person can be set down amidst crime and wickedness and not make their influence felt by those wicked men and women. It is impossible. You cannot set the light of Spiritualism burning in the soul of human beings whose brains are teeming with thought, and who are sitting in their seats in our churches, as many of them are doing, and drawing

comparisons between what Spiritualism teaches and what the church teaches; you cannot plant one of these people there without the radiant, glowing light of immortal truth piercing through the armor of bigotry and superstition, and silently doing its work. You may not see it, but just as sure as light follows darkness, just so surely will the leaven of spirit power leaven all the lump of Christianity and humanity will be saved with the spiritualistic idea of higher and better lives, of noble, earnest endeavor. What of crime? you ask. Equalize property to such an extent that you could make every human being understand that they have the right and the privilege and the power to be self-supporting and self-sustaining and you will have solved the problem of crime. What is the matter? It is because in the superstitions of the past you have taught that to work was a curse. One of the fables of your childhood has been that man had to earn his bread by the sweat of his brow, because of the curse from the Garden of Eden. Woman has been obliged to bear her children in pain and anguish from the same cause. Are these curses? Let me tell you how quickly we can kill all these curses. You let every individual as soon as they come into this earthly life be imbued with the idea that labor is a blessing, and that without it man cannot afford to live. But you say: "I am rich and can afford to live without work." No, sir; there is no man or woman born rich enough to live without work. Why? Because it is work that develops and strengthens every bone and sinew and muscle in the human form, and you cannot afford to get along without good health, and you cannot live in idleness. It is utterly impossible. So instead of that old fable which cursed you and the race by inculcating the idea in their minds that work was a curse, and men to be blessed must be able to live in luxury without working to earn it, is that which has inspired the singer of songs about that "beautiful land of rest," where you have nothing to do but sing songs around the throne of God forever and forever. Ladies and gentlemen, if this were true every one of you would be glad to return to old mother earth, and be thankful to get back here and take all its trials and sorrows after you had had twelve months of that sort of thing.

Show me the man to-day who has got a warm tender soul, and I will show you the man who will work for his living. There are exceptions. But my friends, let us understand this morning that this has been one of the curses you have heard in one of the fables of your childhood. Put it among the rest, pack it away with the playthings and never unearth it, but let it remain dead forever!

Another thing. No woman is born into the world but may rid herself of the curse if she is educated to eat and drink and exercise and dress properly, but what may bear children with but very little pain and with very little suffering, and even that pain and suffering is a pleasure when born with the idea that the child will soon come that she will hold in her arms, and it will be hers. The anguish and the horror and the suffering of child-birth may be done away with by natural living, and consequently, we shall certainly outlive the curse every time when we live natural and keep people employed. We have solved the problem of the financial question, when we teach people how to do these things.

What have we to offer instead of the pain and anguish and suffering of the curse that was placed upon woman? We have health and strength and longevity, and parturition without pain, and so turning her curse into a blessing. Is this nothing?

Now, my friends, we have taken away two of the dear old pets of the past, two of the dear old idols, the curse of labor and the curse of maternity. Those were the two awful curses, we have overcome them, and Spiritualism makes this possible. How? By just throwing the light of common sense upon the ledger, and putting it into place, or relegating it where it belongs in the childhood of the race. We have no need to-day of curses, but we do have need of all the blessings that spirit intercourse can give us. It would be impossible for me in the time allotted, even if I were to transgress the hour—I could not do the subject justice, and tell you one half of the beautiful things that Spiritualism has to offer for every single idol that it sweeps from your path it has something grand and beautiful instead. Perhaps I could not say anything better than to quote that—

"For every crumbling altar stone  
That falls along the way of time  
Eternal wisdom hath overthrown  
To build a temple more sublime."

As long as you have these little idols, just so long you will not take hold with avidity, and be somebody, and feel that manhood is enhanced by work, that womanhood is made sacred by maternity. And these blessings Spiritualism offers you instead of the curses of the past. What have you instead of the infallibility of the Bible? I wish to say with regard to the Bible, if you take the Spiritualism out of it, there is not anything else worth having in it. One of the best thinkers of this age, and one who has made the Bible perhaps as close a study as any other man living, says that it is impossible to turn over a leaf in the

Bible that he cannot find some Spiritualism in it. It is just about as contradictory as the messages that come from the spirit world through the different organisms to-day and so we tell you that we are not to do anything to your Bible, but to take off the word "Holy." Put it on the table and read it like any other book, and we have not a word to say against it. If you find in these old fables a beautiful allegory, something that speaks sweetly to your soul, read it. So we have to say to you that Spiritualism is iconoclastic but it has much to offer you in the great Bible of to-day. If you close your book, and lay it on the shelf, we have enough to feed humanity in the highest and deepest longings of the human soul. Spiritualism does not need your Bible. Why? Because we have a bountiful table set with truth, and we have to-day only to invite you to come in and witness the phenomena here and now. We do more than that, we invite you to sit down by your own fireside and become convinced of the fact of spirit intercourse, and then, when you have clasped hands with the wife you thought dead, the lost child, the father whom you loved, and with the mother whom you adored, and they have said to you, "Child, these things you were told in all seriousness are but fables, and we have the living truth to give you instead—then you will not discard, or attempt to demolish everything that is offered you by Spiritualism. Sit down by your firesides, and there is not a family of three in the universe but will find there is mediumistic power enough to convince you there is something worth searching deeper for. And when you have found your spirit friends it will be the facts that have come to you from the living, breathing, pulsating souls of men and women who have loved you and who have stood by your side until you know the value of every single word they may utter.

We have to offer to-day instead of a theory of a hell and heaven founded upon the fall of man and redemption of man, and through another man's blood, he being slain for that purpose by the fiat of Almighty God—we have to offer you to-day a race who have come up from the lower animal life, from a little back brain, knowing only how to get enough upon which to live, and he has evolved until to-day he is crowned like a king with a God-like intellect far, far ahead of the fabled gods of the past. To-day we offer you instead of a religion that binds man, one that says—remove every fetter from man's mind and give him freedom to act and think, and he will just as surely think out into the sunlight of infinite truth as he will live. So we have to offer you the blessedness of freedom to think, the blessedness of freedom to act, the blessedness of throwing off the shackles that have bound us for ages past—and standing up and being your own priest and your own preacher—standing up and forming your own creeds between yourselves and the beautiful spirits who are standing around you. When you have done this, then you will have become so far progressed that you will never ask what we have to give you instead of the idols we have taken from your path. We are at war only with error. We are after the truth, gathering up from every quarter of the globe, from every man and woman, every crumb of light and truth that we can possibly gain, and we find to-day that goodness and truth are stronger weapons than falsehoods and fables. We find the strongest power in the universe is that which is underlying man, which out of sight is constantly propelling him, whether he will or not, onward. Friends, I tell you, you will go, you must go, you must grow. It is impossible for you to stand still, and if you have, like the school boy, jumped back a little to get a better hold, or, like some, get up too fast, and you seem to retrograde; but you go back only because you missed some of the rounds in the ladder.

You cannot get to heaven at a single bound; you cannot get out of the rut here at a single step; you cannot get out of the conditions of hell or unhappiness and suffering up to eternal joy in a moment. For, truly, the poet has said:

Heaven is not gained at a single bound,  
But we build the ladder by which we rise,  
From the lowly earth to the vaulted skies,  
And climb to its summit round by round.

Specially Reported for The Better Way.

## WHAT IS HERESY?

Are all Americans claiming the right to think freely, placed at the bar as heretics with Professor Briggs and Dr. Heber Newton? That is the new and very suggestive point in the present heresy agitation that was forcibly brought out in a recent address on "Heresy and what to do with the Heretics," by Dr. Augusta Webster Fletcher before a large audience of Spiritualists and others at Conservatory Hall, Brooklyn, N. Y.

The speaker introduced the subject by reciting with decided effect Alford's poem "Be Just and Fear Not."

We shall only get at the heart of this question of heresy, she said, by believing that we are all on trial as heretics. Surely Spiritualists have often enough been stigmatized as heretics to know what it means. When a man brave enough to think new thoughts, and having the courage of his convictions utters them is condemned by another man or other men, are not we who are living under the same flag, enjoying the blessing of

the same free government, are not all thinking men and women also considered as heretics?

Defining herself, she reminded her hearers that the meaning of the word religion found in the dictionary is the binding to or connecting with or alliance of a human being to the infinite. Heresy is said to be an error in religion. I ask if the man who helps blind and crippled men to teach the truth is guilty of error? Caviling at nothing, criticizing nothing is the ideal of Christianity. The speaker wished to know if we claim that the church is all that it claims for itself it has the power to topple a man to hell before he leaves this life—the hell of social obloquy and ostracism in condemning him to loss of all the positions his talents and ability had won for him? We pride ourselves on living in a free country where we can think as we please, but we are not living in a free country, and we are not permitted to think as we please. I don't mean, of course, that we are prevented physically from thinking, but we are punished for thinking. We have come to a time when the sorrow and suffering of one man for his opinion means sorrow and suffering of all. What is the use of a soul of space in miles, oceans and mountains are barriers between souls? Does distance separate the mother's thoughts from her absent child? or the son's from his mother's love? That this moving love's powers is not all imagination, the speaker touchingly illustrated by relating an incident in her own personal experience when her son first went away to boarding school.

There will come a day when humanity will be drawn nearer than any married ties of blood relationship. When we will laugh with the world and weep with the world. Then there will be no such word as heresy. The idea of a man who proclaims that he does not believe because the church creed tells him to believe that for most of humanity there is no hope of salvation beyond the grave. The chance for salvation is never gone. The man who has known a mother—to say nothing about a God—the girl who has known a father's love, can never believe that there is not a chance for salvation for all. As to the attitude of Spiritualists, the speaker for herself would say that when the church admitted that there were errors to revise and when it called an ecumenical council to revise its faith, it opened the way for the wisest thing the church can have, and that is truth. The late Henry Ward Beecher has been and Dr. Heber Newton is the great shining lights of the church. The persecution of Professor Briggs and Dr. Heber Newton will prove the great quicksand and the church has ever struck. The late Henry Ward Beecher once sneered at Spiritualists as a lot of cranks, no two of whom agreed. This, the speaker at the prompting of a spirit voice, told Mr. Beecher afterward she considered the greatest compliment ever paid to Spiritualists. They did not stay away from meetings because they were different from other people. They were their differences honestly on the outside, and if no two agreed some one of the eleven millions of Spiritualists must have the everlasting truth. Since the day the church taught that man was born utterly depraved, without an atom of good, and no possibility of good except through the magnanimity of God and Jesus Christ—from that day until now the church has not been as powerful as it should be. You are what you are with all the possibilities of God, because God breathed upon the earth. You are not simply a creation, but part and parcel of all the infinite God. Realizing this what can you think of heresy? There is but one heresy and that is the heresy of actual falsehood. Knowing falsity in thought, in speech and action it may be the result of ignorance and we look at it only when it is only the church and the church committee dares to judge a man and condemn him for his ignorance or his knowledge.

There comes a time when thought resolves itself almost into a substance. There is but one heresy, and that is not an error in religion or an error in politics, but the error the soul makes when having a new thought it asks whence it comes. There are times when the wise and good of all climes and all ages come to your soul, when nestled under the flowery carpet of sleep and whisper truths. Not for yourself alone are these messages of God given, but for all God's people. Heretics we be if we bury that thought within ourself, holding it from all the people.

Written for The Better Way.

## THE TIME HAS COME.

Hudson Tuttle.

The time has come to fairly and squarely meet the issue. The liberalist has thus far too often felt the necessity to apologize for differing in opinions from the powers that be. He has sought to gain acceptance for his ideas by clothing them with more or less of the old phraseology; putting the new wine into the old bottles, and retaining a part of the old labels. He has a beautiful design, but he fears if built of entirely new material few will enter, and he gathers up drift from the old and patches on until the original is obscured.

He clings to the Bible for evidence, not because he believes it, but because others do, and its texts with them have weight, forgetting that such method is entirely foreign to him, and the idle play of a child.

Why not once for all say boldly, we cut loose from this superstition? We are now in the age of law; are governed by law, and reason from law? Why should a book written, no one knows by whom, in an age of ignorance, be brought down

to our time, held sacred, infallible, and to the word of God! They who wrote it belonged to the childhood of the race. They were no more civilized than the Bedouin robbers. They knew nothing of geology, of geography, of astronomy, of anatomy, physiology, and their morals were such as to place any leading character in the book from Moses to Jesus in the penitentiary or workhouse were they living at the present time. Why should such a book be carried like a corpse by liberalism? It has been carried for two thousand years by humanity, like a millstone around the neck of a strong swimmer, who despite its weight has gained the shore, to hear the claim that he has succeeded because sustained by its glorious assistance! The entire scheme of the Christian Salvation, which makes the Bible of use rests on the shoulders of man. If he did not fall, then he is not lost, and his salvation through Jesus is not necessary. If he did not fall, into the Garden of Eden, and Adam and Eve are myths, then the entire fabric of Christian dogmas fall into irretrievable ruin.

If there is one thing absolutely demonstrated by science, it is that man was evolved by past ages of progress from lower forms, and that six thousand years is only as a generation compared with the period he has inhabited the earth. Darwin, Wallace, Spencer, Haeckel, Lyell and hundreds of students of lesser note have demonstrated the vast antiquity of man and his evolution.

The myth of man's being lost from God, called forth the myth, which is secondary there to, of the Savior, and the latter falls with the former. The Bible has no significance beyond its interpretation of the relations between God and man, under this scheme. If the foundation of this scheme be destroyed, it becomes only a chronicle of events among a barbarous tribe, reflecting the superstition and ignorance of the ages in which it was written. Why not then honestly say what we know to be true, when asked if all believe the Bible, and not that, although we do not think it inspired, it is an excellent book replete with wisdom.

Why not say, that its acceptance as divine authority has been the cause of more misery, degradation and folly than all other causes in the world combined? It has been the strong hold of tyranny. War has gathered its brands in its pages; slavery forged its chains, bigotry supported itself by its texts when venting its hate on unbelievers. The plains of Europe and Asia have been whitened with the bones of armies slain fighting for its support, and the smoke of sacked and burning cities darkened the heavens. It has been a flaming sword, a hand of discord, the citadel of ignorance. The ages have been a record of the constant unflinching battle of mankind, to shake off the influence of this old man of the Sea, and millions of earths best and bravest, have met martyrdom for the cause of truth.

Now the liberalist following in the time old rut, discarding the secret books, accepting knowledge, feels that it is necessary in the beginning to define his ideas of God!

Is not this a lingering shadow of superstition?

Why should there be any call for definition of God? As we cannot in the nature of things understand him, and can comprehend somewhat of the laws of nature, is it not wise to begin with that which all can know?

As far as God is concerned, he is the least important factor with which we have to deal. His existence is an equation with an unknown quantity which we can neither separate or eliminate; and fortunately, of its evolution is of no practical importance.

To have said this before science enlightened the minds of men, when religion held the race by the stupefaction of belief, would have been death.

The Gods with which religion has cursed mankind are dead! There is no urgency of a new altar to the God of knowledge. He demands no shrine, no altar, no temple, nor has he given any one power to manufacture his flesh and blood to feed those who believe on him. He has no churches, no creeds, no priests.

The laws of nature stand between him and man. Whatever the force, energy, power, intelligence may be, underneath the changes of time, we are not called to analyze or define, at least until we understand these laws. They are the steps by which we rise to a comprehension of what is beyond.

Religion has not been for the living but for the dead; not to live by but to die by. It has cursed and blasted the present to a hope of a future existence worse than annihilation, and from which manliness shrank with disgust. We live for this life primarily, assured that there can be no conflict between its requirements, and any form of existence in store for us. The conduct which rounds out and completes our character intellectually, morally, spiritually, is that best fitted to prepare us for the future.

If you are convinced that this is the truth, why misrepresent your convictions by apologizing and compromising with the old? The truth is not advanced a single step by such advocacy. "Oh," you say, "if we boldly express such ideas we shall offend and become unpopular."

The truth should offend no one. It ought to be the pearl sought above all price, and if we are once certain that it is ours, the manner it will be received by others, or the reaction on ourselves, are not to be taken into consideration. By such compromise the social influence of Spiritualists and Freethinkers is mainly thrown on the side of orthodox falsity, and the great cause which they believed in, loses their prestige of coherence and organization.



## SPIRITUALISM VS. THEOLOGY.

A Lecture Delivered Before the Association of Spiritualists, of Washington, D. C., Feb. 1, 1891, by Mrs. J. H. Conant. Reported for The Better Way by John C. Rowland.

It is well-known by our friends and those who are our brothers and sisters who feel friendly, but believe differently from what we do that we are not theologians—that Spiritualism is not theology, and that no amount of smoothing down the truth or rounding off the sharp corners or making pretty speeches can ever make it two one. The childhood of the race is its incipient manhood, and its credulity does not belong to the youth and the man's estate that lies before the people who tread this globe at the present time. What is true to the nation is true to the world; what is true to the world is true to the individual, and so we go back in the childhood of our own individual lives. The people of past generations, you will find, thought to keep children quiet and in subjection very early in life, when they began to bud and blossom in intelligence, and they were told beautiful little stories that bore some relation sometimes to the truth, and sometimes not. But as they grew older, in order to keep them in subjection, they were told by unwise fathers and mothers (some bad wise ones) but the majority taught their children fables, and undertook to hold them in subjection through fear, one of the most weakening of all emotions, and in order to do this, many were told in their childhood, or just when they began to run about the house, that if they did not keep quiet there was a dog around outside who would come in and eat them, or a wild beast that would surely devour all naughty children, and they were taught to be afraid of the dog, and they were taught to be afraid of the wild beast. Failing to have the dignity of authority in themselves they did not hesitate to falsify to their children. What for? Because they were not wise enough to control them any other way. And so feeling that they must hold them they told them stories that later in their lives they were sure to find out were false. So what was true to our childhood is true to the nation and the world, and the world has been living in its childhood. It has listened to the tales of priests who wish to hold in subjection the people, that they might live in idleness.

How could they do this? Because bubbling up in man's soul was a great law that told him there was something greater than himself in the universe; and, playing upon this weakness, which we know to-day as fear, humanity has been held in the bondage of superstition and error, and been the victim of priestcraft and fraud all along the line. Now and then some one has had the hardihood to declare themselves and break away from the fetters that bound them in some degree. You look back, you Protestant Christians to-day, to the era in which Martin Luther stepped out from the Catholic Church and defied it. Did he step out because he was any less Catholic? Had he arisen out of the superstition of the past? Not at all. He believed with the Catholics—he was absolutely and purely a Catholic; but he rose up in his manhood, which was stronger for the moment than his fear, and denounced what he considered the abuses in the Catholic Church—not the Catholic Church itself—at first. But Luther was building wiser than he knew, and, as we have said before, when he nailed his thesis upon the door of the church at Wittenburg, he drove the first nail in the coffin of religious despotism and bondage under whatever name it may be known in the world, and every "come-outer" from that day who has made his protest, whether against abuses of creed or against creeds as a whole, has driven another nail in that coffin until it is almost ready for the corpse, and we shall all hail with joy the day when superstition and error, under whatever name it is known in the universe, shall be no longer of any use to humanity, and consequently laid aside with reverence and gladness, and we feel glad that the race has grown into a condition of mentality and intellectuality that demands something better.

In the dawn of Modern Spiritualism the race had grown up until it had outgrown its creeds, outgrown its dogmas and a few—and these few always lead the van—and when they came out as Spiritualists, or as advocates and believers in the Rochester knockings, it foreshadowed nothing to create doubt with regard to theology. Those people who were most interested in Modern Spiritualism were church people, and people who devoutly believed in some form of religion, and as they believed they turned towards this mysterious and wonderful thing without a thought in their hearts that there was something to undermine superstition and creeds any more than Luther thought when he stepped out and uttered his protest against the abuses in the Catholic Church. These people builded wiser than they knew. We are to-day building wiser than we know. If we were not, we would build poorly indeed sometimes. If we should carry on our analogy we should show you to-day that man when he came out and espoused Spiritualism builded wiser than he knew, when the fact became established that it was an intercourse and exchange of thought between the two worlds, between this world and the spiritual, or the unseen world, as we term them.

When it was found that this intercourse was established, then what was the first move? It was the sympathetic cry of the child for food. When this cry for food went waiving out, what kind of food did we ask for? For spiritual food. And the question arose, what of that other land? If you have returned from that other world to us, what of it? Tell us; and the answer came, and that answer conflicted with the religious dogmas of the day, and in consequence thereof won the poor opinion of those who were bound in creeds and dogmas. And they applied the rule that the old Quaker applied to the dog, which is familiar to most of you, when he said to the dog who stole his meat that he had provided for his own dinner, he said: "I will not beat thee and I will not kill thee. Oh, no, but I will give thee a bad name." And so he turned the dog into the street and cried, "mad dog." Somebody else was ready to kill the dog. So those who found that Spiritualism was undermining the creeds and dogmas of the day, said: "We will not kill Spiritualism, (we cannot; we have found that out); but we will give it a bad name;" and from that has sprung all the wonderful stories of immorality, fraud and wickedness that could possibly be invented by spiteful men and women. And I tell you, my friends, that there has never been a single stone left unturned that could be put in the path of the progress of this new religion—Spiritualism—there has not been a single thing left undone to kill it, and yet to-day it numbers more adherents—if they dared to come out and acknowledge what they truly believe—than all other religions put together. That is making a broad statement. There is no religion in the universe that is not a portion of Spiritualism—no religion that ever welled up in the human soul and made man aspire to become better than is not a part of this grand philosophy, Spiritualism. Why? Because it is built in the latter days when man's childhood and boyhood is left behind him, that the tales that interested him and made wonderful thoughts in his mind have gone by with that childhood and to-day he requires the real food that shall nourish him. So the first wail that went up was for spiritual food, and we obtained light upon this subject, and we were told, first, that the stories of our childhood were fables indeed; that God had never created this universe and made a mistake when he did it; that man had never taken a fall, only an upward one, and that the story of Adam and Eve, at best, was but an allegory and you might interpret it as suited you on spiritual development; but as a fact it belonged to the realms of fable. And you to-day in your dawning manhood, as a race, are questioning all those fables.

So to-day we are told that Spiritualists deny everything of the past and give nothing in return; that they uproot, tear down with iconoclastic fingers everything that the people have considered holy and trampled them under their feet. This is one of the accusations that is brought against Spiritualism with a great deal of truth. I admit that. But Spiritualism has never offered you a single thing that was untrue. It has never offered you a fable in the world. It has no fables with which to entice and entertain you to-day, but it has a few correlated facts that it presents to you and says: "Here, instead of your superstitions, instead of your fables, here is a truth!"

It is said that Spiritualists deny the Bible! What do you mean by denying the Bible? I dare to say that there is not a tenth of the number in this hall will give the same answer when I ask the question—what do you mean? You will say one thing and you will say another and you will say another and you will say another; and so you will go on. But the idea that is intended to be conveyed through a denial of the Bible is its divine authority. Well, the truth is divine and no amount of denial can make a truth within the lids of the Bible a falsehood. No matter who denies them, they will live just as long as the eternity of time shall live. Every truth, whether it is in the almanac or whether in the daily paper or whether in the Bible—it does not matter where—truth is sacred and holy and must live eternally. It is not destroyed; it cannot be. It may be held in abeyance for a great while, and it may be that man has not yet discovered the truth, and it may be that he has not grown up to that strength of character and manhood that will give him moral courage to stand up and dare to say what he thinks. And I tell you to-day what Spiritualism is, because its numbers are not half known in the world, because of the lack of moral courage to declare what they do believe. Our churches in this city to-day are giving shelter to any quantity of thorough Spiritualists. You will say: "Well, they are unworthy of the name." We are all building wiser than we know, and what is the result? I am going to make a declaration that many of you will dissent from, but I think it is true, nevertheless: that no pure, honest, upright person can be set down amidst crime and wickedness and not make their influence felt by those wicked men and women. It is impossible. You cannot set the light of Spiritualism burning in the soul of human beings whose brains are teeming with thought, and who are sitting in their seats in our churches, as many of them are doing, and drawing

comparisons between what Spiritualism teaches and what the church teaches; you cannot plant one of these people there without the radiant, glowing light of immortal truth piercing through the armor of bigotry and superstition, and silently doing its work. You may not see it, but just as sure as light follows darkness, just as surely will the heaven of spirit power leaven all the lump of Christianity and humanity will be saved with the spiritualistic idea of higher and better lives, of noble, earnest endeavor. What of crime? you ask. Equalize property to such an extent that you could make every human being understanding that they have the right and the privilege and the power to be self-supporting and self-sustaining and you will have solved the problem of crime. What is the matter? It is because in the superstitions of the past you have taught that to work was a curse. One of the fables of your childhood has been that man had to earn his bread by the sweat of his brow, because of the curse from the Garden of Eden. Woman has been obliged to bear her children in pain and anguish from the same cause. Are these curses? Let me tell you how quickly we can kill all these curses. You let every individual as soon as they come into this earthly life be imbued with the idea that labor is a blessing, and that without it man cannot afford to live. But you say: "I am rich and can afford to live without work." No, sir; there is no man or woman born rich enough to live without work. Why? Because it is work that develops and strengthens every bone and sinew and muscle in the human form, and you cannot afford to get along without good health, and you cannot live in idleness. It is utterly impossible. So instead of that old fable which cursed you and the race by inculcating the idea in their minds that work was a curse, and men to be blessed must be able to live in luxury without working to earn it, is that which has inspired the singer of songs about that "beautiful land of rest," where you have nothing to do but sing songs around the throne of God forever and forever. Ladies and gentlemen, if this were true every one of you would be glad to return to old mother earth, and be thankful to get back here and take all its trials and sorrows after you had had twelve months of that sort of thing.

Show me the man to-day who has got a warm tender soul, and I will show you the man who will work for his living. There are exceptions. But my friends, let us understand this morning that this has been one of the curses you have heard in one of the fables of your childhood. Put it among the rest, pack it away with the playthings and never unearth it, but let it remain dead forever!

Another thing. No woman is born into the world but may rid herself of the curse if she is educated to eat and drink and exercise and dress properly, but what may bear children with but very little pain and with very little suffering, and even that pain and suffering is a pleasure when born with the idea that the child will soon come that she will hold in her arms, and it will be hers. The anguish and the horror and the suffering of child-birth may be done away with by natural living, and consequently, we shall certainly outlive the curse every time when we live natural and keep people employed. We have solved the problem of the financial question, when we teach people how to do these things.

What have we to offer instead of the pain and anguish and suffering of the curse that was placed upon woman? We have health and strength and longevity, and parturition without pain, and so turning her curse into a blessing. Is this nothing?

Now, my friends, we have taken away two of the dear old pets of the past, two of the dear old idols, the curse of labor and the curse of maternity. Those were the two awful curses, we have overcome them, and Spiritualism makes this possible. How? By just throwing the light of common sense upon the ledger, and putting it into place, or relegating it where it belongs in the childhood of the race. We have no need to-day of curses, but we do have need of all the blessings that spirit intercourse can give us. It would be impossible for me in the time allotted, even if I were to transgress the hour—I could not do the subject justice, and tell you one half of the beautiful things that Spiritualism has to offer for every single idol that it sweeps from your path it has something grand and beautiful instead. Perhaps I could not say anything better than to quote that—

"For every crumbling altar stone  
That falls along the way of time  
Heralds wisdom hath overthrown  
To build a temple more sublime."

As long as you have these little idols, just so long you will not take hold with avidity, and be somebody, and feel that manhood is enhanced by work, that womanhood is made sacred by maternity. And these blessings Spiritualism offers you instead of the curses of the past. What have you instead of the infallibility of the Bible? I wish to say with regard to the Bible, if you take the Spiritualism out of it, there is not anything else worth having in it. One of the best thinkers of this age, and one who has made the Bible perhaps as close a study as any other man living, says that it is impossible to turn over a leaf in the

Bible that he cannot find some Spiritualism in it. It is just about as contradictory as the messages that come from the spirit world through the different organisms to-day and so we tell you that we are not to do anything to your Bible, but to take off the word "Holy." Put it on the table and read it like any other book, and we have not a word to say against it. If you find in these old fables a beautiful allegory, something that speaks sweetly to your soul, read it. So we have to say to you that Spiritualism is iconoclastic but it has much to offer you in the great Bible of to-day. If you close your book, and lay it on the shelf, we have enough to feed humanity in the highest and deepest longings of the human soul. Spiritualism does not need your Bible. Why? Because we have a bountiful table set with truth, and we have to-day only to invite you to come in and witness the phenomena here and now. We do more than that, we invite you to sit down by your own fireside and become convinced of the fact of spirit intercourse, and then, when you have clasped hands with the wife you thought dead, the lost child, the father whom you loved, and with the mother whom you adored, and they have said to you, "Child, these things you were told in all seriousness are but fables, and we have the living truth to give you instead—then you will not discard, or attempt to demolish everything that is offered you by Spiritualism. Sit down by your firesides, and there is not a family of three in the universe but will find there is mediumistic power enough to convince you there is something worth searching deeper for. And when you have found your spirit friends it will be the facts that have come to you from the living, breathing, pulsating souls of men and women who have loved you and who have stood by your side until you know the value of every single word they may utter.

We have to offer to-day instead of a theory of a hell and heaven founded upon the fall of man and redemption of man, and through another man's blood, he being slain for that purpose by the fiat of Almighty God—we have to offer you to-day a race who have come up from the lower animal life, from a little back brain, knowing only how to get enough upon which to live, and he has evolved until to-day he is crowned far a king with a God-like intellect far, far ahead of the fabled gods of the past. To-day we offer you instead of a religion that binds man, one that says—remove every fetter from man's mind and give him freedom to act and think, and he will just as surely think out into the sunlight of infinite truth as he will live. So we have to offer you the blessedness of freedom to think, the blessedness of freedom to act, the blessedness of throwing off the shackles that have bound us for ages past—and standing up and being your own priest and your own preacher—standing up and forming your own creeds between yourselves and the beautiful spirits who are standing around you. When you have done this, then you will have become so far progressed that you will never ask what we have to give you instead of the idols we have taken from your path. We are at war only with error. We are after the truth, gathering up from every quarter of the globe, from every man and woman, every crumb of light and truth that we can possibly gain, and we find to-day that goodness and truth are stronger weapons than falsehoods and fables. We find the strongest power in the universe is that which is underlying man, which out of sight is constantly propelling him, whether he will or not, onward. Friends, I tell you, you will go, you must go, you must grow. It is impossible for you to stand still, and if you have, like the school boy, jumped back a little to get a better hold, or like some, get up too fast, and you seem to retrograde; but you go back only because you missed some of the rounds in the ladder.

You cannot get to heaven at a single bound; you cannot get out of the rut here at a single step; you cannot get out of the conditions of hell or unhappiness and suffering up to eternal joy in a moment. For, truly, the poet has said:

Heaven is not gained at a single bound,  
But we build the ladder by which we rise,  
From the lowly earth to the vaulted skies,  
And climb to its summit round by round.

Specially Reported for The Better Way.

## WHAT IS HERESY?

Are all Americans claiming the right to think freely, placed at the bar as heretics with Professor Briggs and Dr. Heber Newton? That is the new and very suggestive point in the present heresy agitation that was forcibly brought out in a recent address on "Heresy and what to do with the Heretics?" by Dr. Augusta Webster Fletcher before a large audience of Spiritualists and others at Conservatory Hall, Brooklyn, N. Y.

The speaker introduced the subject by reciting with decided effect Alford's poem "Be Just and Fear Not."

We shall only get at the heart of this question of heresy, she said, by believing that we are all on trial as heretics. Surely Spiritualists have often enough been stigmatized as heretics to know what it means. When a man brave enough to think new thoughts, and having the courage of his convictions utters them is condemned by another man or other men, are not we who are living under the same flag, enjoying the blessing of

the same free government, are not all thinking men and women also considered as heretics?

Defining herself, she reminded her hearers that the meaning of the word religion found in the dictionary is the binding to or connecting with or alliance of a human being to the infinite. Heresy is said to be an error in religion. I ask if the man who helps blind and crippled men to teach the truth is guilty of error? Caviling at nothing, criticizing nothing is the ideal of Christianity. The speaker wished to know if we claim that the church is all that it claims for itself it has the power to topple a man to hell before he leaves this life—the hell of social obloquy and ostracism in condemning him to loss of all the positions his talents and ability had won for him? We pride ourselves on living in a free country where we can think as we please, but we are not living in a free country, and we are not permitted to think as we please. I don't mean, of course, that we are prevented physically from thinking, but we are punished for thinking. We have come to a time when the sorrow and suffering of one man for his opinion means sorrow and suffering of all. What is the use of a soul of space in miles, oceans and mountains are barriers between souls? Does distance separate the mother's thoughts from her absent child? or the son's from his mother's love? That this moving love's powers is not all imagination, the speaker touchingly illustrated by relating an incident in her own personal experience when her son first went away to boarding school.

There will come a day when humanity will be drawn nearer than any married ties of blood relationship. When we will laugh with the world and weep with the world. Then there will be no such word as heresy. The idea of a man who proclaims that he does not believe because the church creed tells him to believe that for most of humanity there is no hope of salvation beyond the grave. The chance for salvation is never gone. The man who has known a mother—to say nothing about a God—the girl who has known a father's love, can never believe that there is not a chance for salvation for all. As to the attitude of Spiritualists, the speaker for herself would say that when the church admitted that there were errors to revise and when it called an ecumenical council to revise its faith, it opened the way for the wisest thing the church can have, and that is truth. The late Henry Ward Beecher has been and Dr. Heber Newton is the great shining lights of the church. The persecution of Professor Briggs and Dr. Heber Newton will prove the greatest quicksand the church has ever struck. The late Henry Ward Beecher once sneered at Spiritualists as a lot of cranks, no two of whom agreed. This, the speaker at the prompting of a spirit voice, told Mr. Beecher afterward she considered the greatest compliment ever paid to Spiritualists. They did not stay away from meetings because they were different from other people. They were their differences honestly on the outside, and if no two agreed some one of the eleven millions of Spiritualists must have the everlasting truth. Since the day the church taught that man was born utterly depraved, without an atom of good, and no possibility of good except through the magnanimity of God and Jesus Christ—from that day until now the church has not been as powerful as it should be. You are what you are with all the possibilities of God, because God breathed upon the earth. You are not simply a creation, but part and parcel of all the infinite God. Realizing this what can you think of heresy? There is but one heresy and that is the heresy of actual falsehood. Knowing falsity in thought, in speech and action it may be the result of ignorance and we look at it only when it is only the church and the church committee dares to judge a man and condemn him for his ignorance or his knowledge.

There comes a time when thought resolves itself almost into a substance. There is but one heresy; and that is not an error in religion or an error in politics, but the error the soul makes when having a new thought it asks whence it comes. There are times when the wise and good of all climes and all ages come to your soul, when nestled under the flowery arch of sleep and whisper truths. Not for yourself alone are these messages of God given, but for all God's people. Heretics be we if we bury that thought within ourself, holding it from all the people.

Written for The Better Way.

## THE TIME HAS COME.

HUBSON TUTTLE.

The time has come to fairly and squarely meet the issue. The liberalist has thus far too often felt the necessity to apologize for differing in opinions from the powers that be. He has sought to gain acceptance for his ideas by clothing them with more or less of the old phraseology; putting the new wine into the old bottles, and retaining a part of the old labels. He has a beautiful design, but he fears if built of entirely new material few will enter, and he gathers up drift from the old and patches on until the original is obscured.

He clings to the Bible for evidence, not because he believes it, but because others do, and its texts with them have weight, forgetting that such method is, entirely foreign to him, and the idle play of a child.

Why not once for all say boldly, we cut loose from this superstition? We are now in the age of law; are governed by law, and reason from law? Why should a book written, no one knows by whom, in an age of ignorance, be brought down

to our time, held sacred, infallible, and the word of God! They who wrote it belonged to the childhood of the race. They were no more civilized than the Redoubt robbers. They knew nothing of geology, of geography, of astronomy, of anatomy, physiology, and their morals were such as to place any leading character in the book from Moses to Jesus in the penitentiary or workhouse were they living at the present time. Why should such a book be carried like a corpse by liberalism? It has been carried for two thousand years by humanity, like a millstone around the neck of a strong swimmer, who despite its weight has gained the shore, to hear the claim that he has succeeded because sustained by its glorious assistance! The entire scheme of the Christian Salvation, which makes the Bible of use rests on the fall of man. If he did not fall, then he is not lost, and his salvation through Jesus is not necessary. If he did not fall; if the Garden of Eden, and Adam and Eve are myths, then the entire fabric of Christian dogmas fall into irretrievable ruin.

If there is one thing absolutely demonstrated by science, it is that man was evolved by past ages of progress from lower forms, and that six thousand years is only a generation compared with the period he has inhabited the earth. Darwin, Wallace, Spencer, Haeckel, Lyell and hundreds of students of lesser note have demonstrated the vast antiquity of man and his evolution.

The myth of man's being lost from God, called forth the myth, which is secondary there to, of the Savior, and the latter falls with the former. The Bible has no significance beyond its interpretation of the relations between God and man, under this scheme. If the foundation of this scheme be destroyed, it becomes only a chronicle of events among a barbarous tribe, reflecting the superstition and ignorance of the ages in which it was written. Why not then honestly say what we know to be true, when asked if all believe the Bible, and not that, although we do not think it inspired, it is an excellent book replete with wisdom.

Why not say, that its acceptance as divine authority has been the cause of more misery, degradation and folly than all other causes in the world combined? It has been the strong hold of tyranny. War has gathered its brands in its pages; slavery forged its chains, bigotry supported itself by its texts when venting its hate on unbelievers. The plains of Europe and Asia have been whitened with the bones of armies slain fighting for its support, and the smoke of sacked and burning cities darkened the heavens. It has been a flaming sword, a hand of discord, the citadel of ignorance. The ages have been a record of the constant unflinching battle of mankind, to shake off the influence of this old man of the Sea, and millions of earth's best and bravest have met martyrdom for the cause of truth.

Now the liberalist following in the time old rut, discarding the secret books, accepting knowledge, feels that it is necessary in the beginning to define his ideas of God!

Is not this a lingering shadow of superstition? Why should there be any call for a definition of God? As we cannot in the nature of things understand him, and can comprehend somewhat of the laws of nature, is it not wise to begin with that which all can know?

As far as God is concerned, he is the least important factor with which we have to deal. His existence is an equation with an unknown quantity which we can neither separate or eliminate; and fortunately, of its evolution is of no practical importance.

To have said this before science enlightened the minds of men, when religion held the race by the stupefaction of belief, would have been death.

The Gods with which religion has cursed mankind are dead! There is no urgency of a new altar to the God of knowledge. He demands no shrine, no altar, no temple, nor has he given any one power to manufacture his flesh and blood to feed those who believe on him. He has no churches, no creeds, no priests.

The laws of nature stand between him and man. Whatever the force, energy, power, intelligence may be, underneath the changes of time, we are not called to analyze or define, at least until we understand these laws. They are the steps by which we rise to a comprehension of what is beyond.

Religion has not been for the living but for the dead; not to live by but to die by. It has cursed and blasted the present to a hope of a future existence worse than annihilation, and from which manliness shrank with disgust. We live for this life primarily, assured that there can be no conflict between its requirements, and any form of existence in store for us. The conduct which intellectually, morally, spiritually, is that best fitted to prepare us for the future.

If you are convinced that this is the truth, why misrepresent your convictions by apologizing and compromising with the old? The truth is not advanced a single step by such advocacy. "Oh," you say, "if we boldly express such ideas we shall offend and become unpopular." The truth should offend no one. It ought to be the pearl sought above all price, and if we are once certain that it is ours, the manner it will be received by others, or the reaction on ourselves, are not to be taken into consideration. By such compromise the social influence of Spiritualists and Freethinkers is mainly thrown on the side of orthodox faith, and the great cause which they believed in, loses their prestige of coherence and organization.



# Writen for The Better Way. SPIRIT PHENOMENA. WILL C. HODGE.

The present investigator of spiritual phenomena cannot fail to observe the vast difference in the manifestations occurring through the power of the same medium at different times, and which absolutely depend upon the conditions existing at the time. It would be a wise person who, understanding the laws governing the phenomena would be enabled to make good conditions, and if the smart alecks who go to seances for the sole purpose of discovering fraud, would study the laws governing mediumship and put forth the same efforts to make conditions that they now do to destroy them, much good would result, not only to themselves but to the world at large as well as to the spirit forces. Many investigators go to seances seemingly for the express purpose of preventing manifestations and then find fault because they do not occur. Each and every seance must stand upon its own merits, no matter what the reputation of the medium may be. That there is sometimes the appearance of fraud where none is intended we are fully satisfied, and are equally satisfied there are times when the manifestations are simulated by the medium, and we believe with the full consent and even assistance of their guides. While we believe this to be true we are also convinced that the quality of the circle has much to do with the character of the manifestations, and that the most truthful medium in the world can be surrounded by a circle composed of such inharmonious and untruthful elements that fraud will be the result. That this is a regretful state of affairs all will concede, but we are compelled to deal with things as we find them and not as we would like them to be. When the time arrives that we can send none but true men and women to the spirit side of life, and none but honest and truthful persons attend seances we shall have an order of manifestations as yet but little dreamed of. That the spirit world can do so much under the adverse conditions to which they are subject is a cause for devout thankfulness to every lover of truth.

Among the medial instruments for materialization and though whose powers they have been remarkable demonstrations, may be mentioned Carrie M. Sawyer. It has been our privilege to witness many fine tests of spirit presence and power through this instrument, a few of which we propose to relate in this article. At a seance held in Boston, in August 1885, there were assembled fifteen persons. The cabinet was directly in the center of the room while in front was a curtain pole running the entire width of the room on which was a curtain which could be drawn concealing the cabinet. Between this curtain and the cabinet was a space of perhaps two feet. After forming the circle and the usual greetings by Maude, two forms appeared simultaneously while at the same time numerous hands were materialized. A lady stepped out from the cabinet in full view of all, while at the extreme left of the room was the form of Elen who pushed the curtain aside and in a clear loud voice bid the circle good evening. Another grand manifestation was that of a lady who stepped clear from the cabinet while at the same time there appeared at her right, and at least eight feet above the floor the head and bust of a beautiful looking lady which was fully illuminated. No one who witnessed this remarkable phenomenon had any doubts of its genuineness. The circle was seated across the room in the form of a crescent and as we occupied a seat at the extreme left it brought us in close proximity to the organ. So close in fact that our left arm rested lightly upon the instrument. During the evening a man apparently twenty-five years old materialized behind the curtain spoken of at the extreme left of the room and at least six feet from the cabinet. This party pushed the organ stool to the instrument, deliberately seated himself and played the air of the "Sweet Bye and Bye." He was in such close proximity we could have touched him with our face, while every feature was perfectly distinct, even the buttons on his vest showing as plainly as they would upon any mortal. Upon some one asking who he was, he turned upon the stool and deliberately looked over the circle without making any reply, when we suggested that he had come to try his powers. To this he assented by nodding his head, and stepping behind the curtain he disappeared. At a subsequent seance, and while we were sitting in the same position this man came again and seating himself again at the organ, again played the same music, then turning slowly he looked intently at a party in the circle for a moment, when the party exclaimed, "my God Tom! is that you?" Upon being assured it was Tom, the spirit and mortal approached each other, and for several minutes held an animated conversation, when the spirit said good bye, and stepping behind the curtain again disappeared. At the close of the seance, desiring to know more of this manifestation we approached the party for whom the spirit came, and asked for information. He informed us that it was a former leader of a Boston Band, a fine musician, and added: "If I was not a believer in materialization, that manifestation would settle the fact for me be-

yond all doubt." The form of a lady emerged from the cabinet whom my wife instantly recognized as one whom she had cared for during a sickness of five months, and was with her when she passed to spirit life. To myself, the spirit looked taller than when in the physical form and we so expressed ourselves, when she immediately returned to the cabinet, and again emerging, exclaimed, "I'm not so very tall!" We replied, "no, you are all right now." She was on the last appearance several inches shorter than at first, and coming directly to where we were seated, she knelt upon the carpet and clasping my wife's hand as well as my own, for several minutes she conversed as freely as any mortal would have done. She took my wife's hands, in hers and looking over her fingers one by one, looked up in her face as much as to say, where is the ring which I gave you on my death bed and which I requested you to wear in remembrance of me? After being told the hand had become swollen which made it painful to wear the ring, she exclaimed it is all right. This lady was small in stature, had jet black hair and large blue eyes and could not well be mistaken for another. It would of itself have proved the fact of materialization if we had received nothing else. During the seance my wife's sister came from the cabinet and standing a moment, began making passes through the atmosphere. Coming slowly toward us, and holding her right hand stationary, she made passes with the left bringing it each time in contact with the right, when presently we plainly saw something forming in the hand which suddenly assumed shape and proved to be a veritable orange. We actually saw this grow from out the viewless air, and after presenting the orange to my wife she expressed her unbounded satisfaction with the result of her experiment and for the privilege of meeting one who was near and dear to her. Upon being introduced to herself, she expressed pleasure, saying she was already acquainted in the spirit. Another remarkable manifestation and the last of the evening was a young lad who presented himself in the costume of a sailor and was fully recognized by his mother who declared that his dress even to his cap was an exact duplicate of the one worn when lost from the vessel rounding Cape Horn in a gale. The meeting of mother and son was affecting in the extreme and whatever the skeptic might think, no one could convince that mother that she did not again fold her boy in a loving embrace and that the so-called dead were not still living and under proper conditions, can hold sweet communion with their earthly friends.

Another pleasing feature of Mrs. Sawyer's mediumship is the independent voice and it was our privilege on one occasion to hold more than an hour's conversation with Maude while sitting in the medium's own room. There were five parties present, we were simply having a social chat discussing mediumship and kindred topics, when one proposed that we hear from Maude. The light was extinguished, when Maude said: "Why didn't you do that before, I've been waiting a half hour to get a chance to talk to you. We are sure this voice was not the medium's, from the fact that she took part in the whole conversation, while the spirit's conversation was as distinctly individualized as any person's in the room. Many excellent tests were given during the progress of these seances, and many messages were voiced by Maude in behalf of spirit friends who could not use the forces in making up a form. We have no hesitancy in saying what we have always said in regard to this medium, that while she has had her successes and her failures as well as her exposures, yet, under good conditions we know her to be a remarkable medium for various phases of phenomena, and a genuine medium for what is known as materialization.

## Writen for The Better Way. ARE DREAMS REALITIES? H. W. BOOZER.

The diary of Mrs. Florence Hibner, nee Acer, who recently passed to a higher life at Hoboken, N. J., contains the following:

"In 1865 I was engaged to a young man, but for good reasons the engagement was mutually broken, unknown to my mother who had also unbeknown to me for my intended, deeded him a house and lot in Rochester, N. Y. After the engagement was broken, this young man left for the West. In 1867 my mother passed over, I was the only child. I took charge of the estate as best I could. Seven months after my mother passed over, I dreamed that she came to me and told me that the house and lot belonged to Frank, and that I must pay the taxes and insurance, and invest the rentals for him until he returned. I was very much impressed with the dream and on looking up the records found that the property was in his name as she had told me in the dream. So impressed was I, that it was my sainted mother who appeared to me that I at once deposited all rentals of the place to his credit and up to this entry Jan. 1st 1890, not one dime has ever been appropriated out of the earnings of the property. I don't know if he is in the land of the living. But, I have done what I believe my mother in spirit life directed. On one occasion I was told he

was very sick at a hotel in Coldwater, Mich. I took first train for the place and on my arrival there two days afterwards found that a gentleman by the name had been very ill at a hotel there, but had left for parts unknown the day before. In 1868, I dreamed he was on board of a boat coming from Milwaukee to Grand Haven, and that he was in great peril. In fact, I saw him on this occasion. I immediately wired to the company and learned that a man by that name had taken passage on the steamer Detroit which had foundered off Grand Haven the night I had seen him. Again in 1870, on several occasions I dreamed I met him in Canada at various places. In every instance I knew the name of the hotel he stopped at and in every instance an answer came to my enquiring that such a man was here at that time but left the following day. I have never been in Canada, and know nothing of the hotels or places, yet in every instance the names given proved correct. In 1872, I dreamed I saw him at the Osburn House in Rochester, N. Y.; he was at the dinner table. I was then living at Syracuse, I wrote to the proprietor, and from him learned that on that day a young man had registered by that name and taken dinner. Late in the fall of the same year, I dreamed I met him on Main st., Rochester, N. Y., and accompanied him to the University building, where he unloaded a box from the vehicle, containing a large tiger. I made enquiry by letter and learned that on that day a young man by that name had sold and delivered to the University a large American lion shipped from Brockville, Canada. In 1879, I went to Europe and while there, located him in several places in the States. In every instance I saw him and noted the surroundings, even to the name of the hotel at which he stopped. In 1883, I saw him in the City Hall at New Orleans, La. I was then in Boston. He did not appear as the bearded boy of 18 years as before, but wore a full beard. I knew it was he, and had a long conversation with him, but nothing was said as to the past or the property. The conversation seemed to be directed by others, earthly matters were not touched upon. He bade me good-bye and said it was our last meeting on earth. When I awoke, I felt exhausted and frightened, it was a reality to me. Again I wrote and learned that a man by that name was at the hotel at that date and that he was connected with the exposition that was soon to be held there, but I could learn nothing more. I have never seen him in my dreams since that time. I presume I have written hundreds of letters in order to find him, that he might claim the property my mother gave him. Spirit friends tell me he will learn all after I pass over and not till then. Are these dreams, or these scenes enacted through spiritual agencies. Who knows?"

## THE S. P. A. AND THE SPIRITS To the Editor of The Better Way.

I inclose an independent slate writing, recd. 12 ult., through M. A. Mansfield's mediumship, in behalf of the Spiritual Phenomena Association of Grand Rapids, Mich.

H. W. BOOZER.  
This, my dear husband, is a golden moment for me, as are all these—my interviews with thee. As my strength is very much limited, I must communicate briefly.

The S. P. A., is destined to do more for the cause of Spiritualism than any movement now in existence. Many cities will soon follow, a strong band made up of the best minds has been formed here for the purpose of aiding the S. P. A. work. It is called the "S. P. B." (Spiritual Phenomena Band). E. V. Wilson is at the head, he is here to speak for himself, and I will not take up more than my share of the occasion. Be steadfast and courageous, I shall be able to say more another time. Most lovingly,  
MARY.

S. P. A. Home 12th May 1891.

H. W. Boozer, my dear Brother and Co-Worker: It is with feelings of gratitude and sympathy that I dropped you a few lines at this moment. The S. P. A. is a grand movement, and with the co-operation of the Spiritualists of your city, it is sure to meet with signal success. The movement needs and desires the aid of all, in a greater or less degree. Now is a chance for them to prove their metal, trusting they will come to the front, I am, Fraternally Yours, E. V. WILSON.

## A STRANGE PREMONITION. Engineer Richmond, of the C. M. & St. Paul road, who was killed in the collision near Specht's Ferry recently, was a resident of Dubuque, 40 years of age, and

leaves a wife and two children,—a daughter 17 years of age who is a student in the Dubuque High School, and a little son nine years old. Engineer Richmond was found with the dome of the engine resting on him. He was crushed to death and his body was literally cooked by the steam. The Dubuque Herald publishes the following strange circumstances and vouchers for the truth:

The wife of the dead engineer had a strange experience which cannot be explained. She was asleep at home. At about 12:45 she was awakened by two terrible cries from her husband. As she awoke she felt on his side of the bed, but he was gone. As soon as she was fully awake, she knew he was gone, and was expected to return before daylight. Those cries of her darling husband still rang in her ears, and lighting a lamp she

paced the floor until morning. Then calling a neighbor, she said that her husband was either dead or badly injured, and at that time she had not received the least information of the accident. It may be said that in regard to the time, Engineer Richmond's watch on his person stopped at 12:48 and his wife says she awakened at a quarter to 1, only three minutes difference which can be accounted for in the difference in watches.—Exchange.

[This is a case of mind-projection from the dying engineer to his wife, the object of his love. This is possible in all cases of distress, and proves that man has a life condition in him that is superior and distinct from the body, and which at death of the body is entirely separated and then follows the train of first thought, often exhibiting itself to the clairvoyant sight of the loved one, or otherwise manifesting itself while yet able to control material conditions which spirits can often do to an advantage while the body is still warm or not yet put entirely away or undergoing decay.]

## ANENT MARY VENNUM. To the Editor of The Better Way.

You in last week's BETTER WAY, speak of the case of the spirit Mary Roff, taking control of the physical organism of another girl and holding it for nearly a year, but your information in regard to names and dates seems to be deficient or erroneous. I read the account of the case in 1877 in a pamphlet of I think about 20 pages and if my memory serves me right, and I think it does, the name was Lurany Vennum, but she cannot be living with her parents in Rollins County for there is no such county in Kansas, it must be Rawlins County, and further, I read in the Chicago Express, I think the article was from the pen of Helen Wilmans several years ago that Lurany Vennum was married and had one child. So you see the idea of her being a young girl living with her parents in Rollins County must be in error. But the account you give is otherwise in accordance with my recollection of the substance of the pamphlet. The man of whom I borrowed the pamphlet is in the spirit world and the family are all away from here and none of them are Spiritualist or I would try to get a copy and send you. The scene of the phenomena was somewhere in Illinois but I cannot recall the locality.

The errors in this case show how unreliable must be the history of the past, as we have it at the present day. How easy it is to get names and dates confused and I suppose other matters as well. I consider the case worthy of being put upon record and in order to do so we should have the facts as they are. I hope this may call out an investigation, or further information from those who are posted. Yours for the truth,  
ARTHUR SHARP.

## A Ghost On a Bridge. The Yellow Mill Bridge ghost has again been seen, and the last man to see it has taken a solemn vow not to go over the bridge again at night alone. This man is Andrew B. Morris, living on Newfield avenue. He claims that as he was walking home last night he suddenly saw the figure of a woman on the opposite side of the street, who appeared to be walking as though in great hurry.

Thinking that possibly the woman might imagine she was being followed, he slackened his pace, and was surprised to see that she also slackened hers. Suspecting she might be laboring under a delusion, he stopped walking. The woman also stopped. He then turned and retraced his steps for quite a distance, and she also turned and retraced hers.

By that time he had become alarmed and for the first time the stories told of the Yellow Mill Bridge ghost flashed through his mind. He stopped and picked up a stone and started to cross the bridge.

The woman's figure crossed the bridge ahead of him, and when he was about the center of the span she suddenly turned and, with a rush, came toward him. For a moment he was too startled to move and then hurled the rock at the figure.

The stone went true to its mark, but when it met the figure it seemed to pass directly through it and struck one of the heavy iron pillars of the bridge. The figure then seemed to disappear, and with a yell, Morris ran for home, where he arrived in a state of exhaustion.—N. Y. Herald.

## Why? To the Editor of The Better Way.

Why should I not desire my errors clearly set before me? Not with a sneer, ridicule, or a patronizing way. It is no criticism unless the remedy is given. Take not from another the growth of their pleasure unless you put something in its place. If we do not open our minds freely and study for our own use that which is given to us by our neighbors, we block our way to progress, for our lives are woven together in the network of existence. Generally we fight to hide the error when we should receive it mildly and correct it. Why hide it? It still exists and can only be relieved by correction. A STUDENT OF NATURE.

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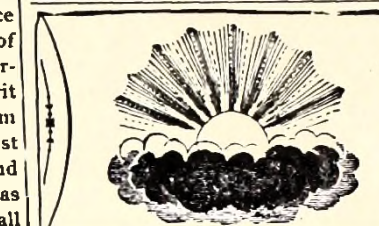
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Written for The Better Way.  
**THE LIGHTS AND SHADES OF MEDIUMSHIP.**

I almost fear to enter upon the topics I have set myself to discuss under the above heading. Mediums are so peculiar—so sensitive that it is hard to discuss the various peculiarities of its office without occasionally letting fall a word at which some medium will take offense. This sensitiveness belongs to mediumship; without it, no one can be a medium. You might as well talk of a person freezing to death without getting cold as to talk of one becoming a medium without becoming sensitive. Sensitiveness is mediumship; mediumship is sensitiveness, and nothing else.

While the world rejects, ridicules and denies anything like mediumship, Spiritualists have generally committed the opposite blunder of thinking we have mediumship as the angels have vouchsafed it to us, and our duty is to take or reject that which comes through its avenues and say nothing about it by way of criticism. As a certain religious sect, not a hundred years ago, opposed the education of the ministry, on the ground that "the Lord educates his preachers," so certain Spiritualists have said: "The angels know what they are about, and we have nothing to do but to receive what they choose to give us."

While I do not doubt but that some of the angels know what they are about, I do not think they all do. Even if they do I believe mediumship to be a blessed, a divine gift, and our duty is to co-operate with wise intelligences on the other side in order to try to find out exactly what mediumship is, and how to treat it—how to render it—what sensible spirits on the other side and on this side of life would have it—a reliable means of conveying intelligence from one world to another.

Mediumship! Who can properly estimate the sacredness of its office? Who is worthy to have his or her lips touched, as were those of Isaiah with this "live coal"? Mediumship stands between this world and the other—between the living and those unborn we call dead! It is the key which unlocks the doors between the two worlds; while it gives those who have crossed death's otherwise dark river, an opportunity to hail those on this side—to tell us where and how they are; it is the only known source of consolation to those who mourn the loss of those near and dear to them; it brings those long parted in speaking distance, and sometimes in sight. This mediumship affords a consolation all need more than they need any other, and yet a consolation which cannot be elsewhere obtained. As all humanity is going to whatever port death has taken all in the past—as we are all aboard death's vessel crossing this life's stormy sea, so all humanity, whether it knows it or not, is interested in anything which can throw a ray of light on the land to which we are going. Though the light given by mediumship may be very dim, it is our first, our only light.

Mediums are the only ones trusted with messages from one world to another; they are the telegraphs and telephones by which our friends on the other side of

death's river send messages or speak to us.

The office is so grand that its very sacredness is a temptation to conscienceless scoundrels to simulate it, but he or she who would thus play with the most sacred feelings of the human heart justly falls under the execration of every one who feels the sacredness of this holy communion! In proportion as we prize our spirit friends and the sacredness of that which can bring them to us do, we feel to brand these Lazarus, who at the same time impose upon our love for our dear departed, and drain our purses of hard earned cash in the name of mediumship. Yet one can hardly expose and denounce these human ghouls without injuring in the estimation of somebody, those sentinels who stand between the two worlds.

Mediums, while, alas, many of them have failed to save themselves, are the saviors of the world! On the one hand they save the world from Atheism and Materialism, by their positive demonstrations of a world of life—of spirituality—a world of which our arisen friends are inhabitants.

Mediums have by their demonstrations put out the supposed to be eternal fires of hell, and converted the supposed rendezvous of Satan and his imps into a place of eternal and unlimited progress. Mediumship has unlocked and swung open to this world the hitherto closed gates of both heaven and hell; it has proved God to be the great fountain of spirituality, and the fount of spirituality to be God; it has at the same time proved the devil to be a nonentity.

Mediumship is again the world's savior, in that it has saved it from the fear of death and what follows. Through mediumship the cruel sting has been drawn out of death, and the grave has been robbed of its victory.

"Oh, mortals, shout aloud for joy,  
Your glad hosannas sing;  
The grave is robbed of victory  
And death has lost its sting."  
Mediums are slowly but surely elevating the world out of its sins and relieving it of its fleshly ailments. Mediums are the mediators—the atoners for the world. In a certain sense they furnish a vicarious atonement, by actual suffering for the sins of the world.

In delivering the world out of its ignorance, sins, aches, pains and deaths, mediums carry a heavy load, even those who have entered that better country, laden with sin and pollution often unload even their love of strong drink and tobacco on these vicarious sufferers.

Mediums are again the sufferers for the sins of the world, in that they are the objects at which the world hurls its most fiery darts of unbelief, of mistrust and misjudgment. The world knows very little of mediums, still less does it know of how to treat them, how to shield and protect them, and to call out of them what it so much needs, and what they, under proper conditions are so capable of giving.

How necessary, in order for us to enjoy the blessing sent the world through mediumship, that we study it in all its phases. Let us try to do so.  
(To be continued.)

Written for The Better Way.  
**THINKING—DOING, WHAT AND HOW!**

W. WINN SARGENT.—No. 1.  
This being the first of a series of articles to appear in the columns of THE BETTER WAY, under the above caption, it is in order that the writer and the reader have some idea in common, as to the purpose of their writing, as to the use of their reading. So let this article be introductory in its character.

The Lyceum, the Forum, the Pulpit, and the Press have, for centuries, been four most efficient methods of teaching the populace.

The Lyceum, the Forum, the Pulpit are now surrendering to the supremacy of the press. Observation affirms the truth of this statement.

The more favorable conditions surrounding the reader over those of the listener, in great part, explain why, the press is most potent in its work.

Printed matter appeals silently to the analytical powers of the reader.

The orator stands in front of his theme and by his presentment, the listener is impressed.

A community of readers—reading intelligently—becomes a community of thinkers; while only listeners, leap from premise to conclusion, unimpaired, whether the processes of thinking be logical or not.

Nowhere is this more evident than in religious or spiritualistic lines of thought. The habit of reading printed matter, enlarges the field of selection, and when the selection becomes varied, the ultimate conclusions become more perfect.

The expression of this thought is prompted by the fact, what many minds condemn without giving consideration. Not a few who should happen to read this prospectus, and who are strangers to the lessons wrought through the modern methods of ascertaining truth, will reject further reading on the general principle of prejudice.

The press, through the various processes named has succeeded in breking the walls between which various cliques, sects, dogmatists, were confined in their various lines of thought. The extreme protective system has in a degree, given way to free-trade in the commerce of thought, that this is a sign of progression, of beneficence, of excellence, no one should dare question. The purpose of this series of articles is two fold: First to ask and secure consideration of those who are disposed to prejudice—condemn modern spiritualistic thought and philosophy—and secondly to attempt to unify present believers, that the cause may attain a more pronounced personality in the affairs of society. Should any of the first class named see fit to join me and think along this line, I feel confident that the truths which they may fondly cherish, will not be slandered, however much the beliefs entertained may be kindly criticised.

No subject pertaining to man has been given a wider range of interpretation and in many respects to absolute abuse than that of the spiritualistic element of his being.

A careful reading of the history of the human race will convince one of the truth of this assertion. A discriminating observer of the present agitations in the social, political and religious departments of action and thought, must also be convinced that a new era of thought and of action is struggling to make its entry in the affairs of men. Therefore it is I sense the necessity of supplementing the agitations, which are straining the relations existing between men in their various conditions—social—political—religious with demonstrated and deduced facts.

The exigencies of the times demand thought, properly guarded freethought. That thought which shall reach and in part interpret some of the elementary principles from which man has evolved into this present state.

To look for remedies for unfortunate conditions and developments in causes, not in results.

The greatest need at present in all branches and phases of religious training and teaching, is a modification and final elimination of bigotry, unkindly feelings which are so pronounced in religious organizations.

In the Protestant branch of the Christian Church there has been much advanced of late years in this respect. In the Roman Catholic branch of the Christian Church, we cannot find much advance or improvement in this respect.

It is to the church spiritual, the religion of the future we look, to see the elimination of bigotry, of uncharitableness for opposing opinions.

To-day, the Spiritualist *per se* can boast but little, if any in this respect. This is a lesson—a sequence of his philosophy and religion which should be learned and heeded at once.

That which will insure most to the true development of man, to the peace and happiness of the life now being lived, and which will glide into, without war or hindrance, the higher life which follows, is what men are called upon to solve and determine each for himself. Did I not find that the principles embodied in spirit return and the philosophy that is logically deduced from those principles to give greatest promise for the elimination of bigotry, selfishness, uncharitableness, and tend to a better development of man leading to a life of usefulness and happiness—did I not find these in Modern Spiritualism, I cannot see why it should receive any more consideration than the thousand and one isms which have been taught since the time of Christ and his Apostles.

Facts which are the product of principles in operation are but the focal points to which innumerable truths tend.

If spirit return and communion be established as a fact—then we have a fact that is central in the great cycle of knowledge.

Then our actions, the motives back of our actions should be attuned to the principle of life which make such fact possible.

When one is the possessor of a key opening the door to a treasure, whether it be of art, of science, of literature, of hope magnified, of fear eclipsed; or to a quickened sense of man's inner life, no greater obligation could be placed on such a one, than the opening of this door for the advancement and happiness of mankind.

If some of the articles following this should seem somewhat severe in criticism, to those possessing a key of inspiration, or to those who have peered through the veil of mist, and beheld the beauties of spirit light, life and happiness, I trust that severity will be felt only by those who take it as a measure of their shortcomings.

Spiritualists are inviting the world into their gallery of spirit truths. Let the programs distributed in that gallery, be your journals, clean, pure, exalted, made so by the good reports, sweet influence, which come to them from the harvest field. A reservoir can be but little better than the streams feeding it. The whole is ever composed of parts.

The journal is the servant and still the master of a cause, and in this case, of the spiritualistic cause. Trusting that the editor of this representative spiritualistic journal will pardon this social plea for the press; for in it as before hinted, I

see the most speedy successful issue, whether it be in this or any other cause. Perhaps the fear is too well grounded that the mass of Spiritualists neglect too much the best literature at their command.

Written for The Better Way  
**ORGANIZATION.**  
A. H. NICHOLAS.

Spiritualists have been endeavoring to organize themselves on a practical basis for over a quarter of a century. They have had "State Associations," "National Associations," besides all sorts of "organizations," but where are these to-day? Ended in failure. It would be all right if Spiritualists could organize, but they can't. When they see that oil and water won't mingle they may ascertain why Spiritualists can't organize. The fact is Spiritualism, *per se*, needs no organization by mortals. The spirit world forces are the organizers, and as it is based upon a mighty truth which all the powers of darkness can never overthrow, it will go on conquering and to conquer.

One object of organization is to erect a standard of moral or spiritual excellence or social standing to which we must conform. This may be a good motive or it may operate for evil, yet we have good and sufficient standards furnished by our spirit instructors. We would not oppose an organization authorized by wise spirits, but doubt if it can be effected until the spirit world gives the impetus for the same. And this will not and should not be until the whole of the spiritualistic movement is in the hands of intelligent mediums who are the highest beings on the earth plane, and the only competent leaders, if mortal leaders we must have.

We have an organization of Spiritualists in Summerland. It has a strong declaration of principles, preamble and resolutions, constitution and by-laws a horde of officers, boards and committees which constitute a very large proportion of the membership. To a casual observer it seems that those Spiritualists are governed too much, and if this scheme were faithfully executed according to profile and specification, it would require hundreds of dollars per annum to run Summerland alone, provided the workers receive fair compensation for services. There has been some wind work done, but time will tell of what value this organization is to our cause.

There seems to be a general verdict in favor of allowing the spirits to "run Spiritualism," but some insist that spirits shall have nothing to say in the matter, and on this conclusion undertake to run it as they think it ought to be; and these would injure it materially were they not offset by its beauty and harmony as presented by the many accomplished and practical workers we have in the field, and who have the spirit world to aid them.

Mediumship and spiritual perception must accomplish organization if it becomes a success, and if we ever need one. When a sufficient number of mediums and impressionable persons have been trained to order, the spirit organizers will give the incentive to move in the matter. We can have no authoritative society dictator or head, which would be simply a human power and operate in antagonism to spiritual power. The spiritual movement is rapidly progressing and the agencies through which it is brought before the public are being constantly augmented, and they become more efficient. Our experience of spiritual intercourse has convinced us that the movement is directed by wiser minds than ours, that it is progressing satisfactorily to them and that so long as we individually perform the duties pertaining to it that present themselves to us, the time will come when we shall realize that everything has been wisely ordered to a corresponding consummation.

The church people complain, and correctly, that Spiritualism has no authority. That is very true of it. Authority has been the curse of the past, i. e., man-made authority; and it is because Spiritualism has largely done away with this that the church is making haste to adjust its creeds and dogmas to the larger realm of human observation to-day. Old laws become obsolete in the desire, requirements and practice of new ones. Many things that have been prohibited by law in the past are now practiced without fear of God or government.

Spiritualism is the Alpha of all progressive work, and must affect every reformatory effort. The all of it is not simply spirit communication, but it means an entire renovation of home, church, state, nation, and aims to break down the manacles of form, sham and ceremony, and bring facts and truths intended to remove the world from darkness.

Spiritualists have no Bible, no altar, no creed, no church, no sacrifice, no penance nor whining confessions, but we have at heart the good of all mankind—a desire to know the truth, to aid our brothers and sisters on their way through life, and with this for our standard we can accept the good and true everywhere. True morality does not depend on belief in any certain conceptions of the deity.

The manifestations and proofs of a life after death are stepping stones to philosophy and religion, and so substantial and white in the reality that no matter what dust or uncleanness may be upon them, thank heaven they are constructed of such material that the impurities may be wiped off when we have the time and determination to do it.

## MEDIUMS.

To the Editor of The Better Way.

THE BETTER WAY, as a general thing, says a good word for our mediums, but every now and then some one that is just a little jealous of the attention that a demonstrative medium gets, flies to your columns and endeavors to prove that the philosophy, well taught from our public platform, is just about all that is needed to convince the world of spirit communion and of the truths taught by the spirit world. Yet I fail to see it in that light, and the real, downright, living truth of the matter is, we are preached to death every year of our lives. One hour with a medium that can demonstrate to you that there is a life beyond this one on earth will go farther toward making you a confirmed Spiritualist than a full course of lectures from any of our platform. The preachers are good in their places, but they need the help of their brother and sister mediums to fill and round out the truths taught by our philosophy. The disposition of many of our platform lecturers is to wage a secret warfare against the more demonstrative class of our mediums, and I can predict, that when such mediums as Edgar W. Emerson, J. F. Baxter, Mrs. Glading and others are driven from our platform you will drive your audiences with them. I could mention a camp that has set its face, as it were, against Dr. J. C. Street, Mrs. A. M. Glading, Edgar W. Emerson, J. F. Baxter, Mrs. Maud Lord Drake and others simply because they can demonstrate from the platform the truths of spirit communion. I also know that in the fair city of Buffalo a society that has gone back on any public demonstration through mediums from their platform or in their hall, and the result is that the aforesaid society has had to close their hall for want of an audience, and it is my prediction that unless the above mentioned camp does not comply with the demands of their patrons they, too, will have to close their gates for want of patronage.

The people that investigate need stronger food to satisfy their hunger for proof of a spirit life than a lecture on Bellamy, or on the labor question, or on politics, or Theosophy, or Socialism, or how to bring up a family, or on what we should eat, and drink, or wear, or whether we should sit in sunshine or shade.

Demonstrative mediumship is the foundation, the corner stone, the structure, the building, that has been reared. Demonstrative mediumship is the A. B. C., the beginning, the middle, and the height of the structure, and after all is done, the philosophy and the preaching of it comes in, like the French roof, as an ornament, like the turrets and spires, to set off and embellish the noble structure that demonstrative mediumship has built, and both are useful in their places. Yet there are many on our platforms to-day that would build the whole structure of the airy, frothy material that is generally used by our lecturers, a structure that would fall into airy nothingness as soon as the builder left it to the cold winds of the critical world at large. Searching investigation requires something that is of a tangible nature at first, and after he is a confirmed believer and has a knowledge of the truths taught, then, and not until then, can he feed upon the lessons taught by the ceaseless preaching that the world hears from our rostrums.

I believe in demonstrative mediums, and I also believe that when we dispense with them we have dispensed with the better three-fourths of our workers in the cause that we love so well.

Fraternally, J. W. DENNIS.

Exchanges carrying our advertisements will please change the subscription price of THE BETTER WAY from \$2.00 to \$1.00 per year.

## NEWS ITEMS.

The bishop of Lincoln, Eng., has issued a form of prayer against the grip.

Max O'Rell is coming to the United States again next winter for a six months' lecture tour.

The tomb of Aristotle, recently discovered by American students at Etruria, Greece, is declared to be authentic.

An anonymous American has donated £1,000 toward repairing the damage to the vatican caused by the recent explosion.

Mrs. Annie Desant, W. Q. Judge, and Colonel Olcott are to get together in London and reorganize the Order of Theosophists.

The "heretics" in the various churches might organize a "third" church by way of variety. It would be in accord with the political movement of the day.—N. Y. Press.

David Blalock, of Decatur, Ill. Says: "I claim to be the only living son of a Revolutionary soldier. My father, John Blalock, enlisted as a private in the Revolutionary war and was mustered out as a lieutenant, serving seven years. If there is any other son of a Revolutionary soldier living, I would be pleased to have him address me."

A copy of the will of the late Henry C. Moore, of Sellersville, Bucks County, Pa., was filed at Doylestown on Friday, and among the bequests is a gold-headed cane to his friend, J. Monroe Shellenberger, "not for its value, but an emblem of friendship." Shellenberger is now serving a twenty-two years' term in the Eastern Penitentiary for embezzlement and forgery.

Ohio, which has an appropriation of \$100,000 to spend on its World's Fair exhibit, intends to put about a quarter of it into a building, which will be made the state headquarters on the grounds. The Ohio Archeological and Historical Society wishes to make a separate display.

On Ascension day an attempt was made to introduce a surprised choir at the Church of the Ascension, Hamilton, Ont. Anti-ritualists put out the lights and created a tumult with shouts, whistles, and cat-calls. The clergy and choir brought candles and lamps from houses, but after unsuccessful endeavor to make themselves heard against uproarious singing of "Old Black Joe" and the like, were forced to retire.

The Rev. M. J. Darcy, of Lockport, was so incensed at a five-year-old girl who put her tongue out at him as he drove past her father's house that he chased the child into the house and struck her several times with his whip. He was arrested therefor and was convicted of assault, the court having no confidence in the clergyman's plea that he "did it to teach the child better manners."

Baron Hirsch, in an interview, said the Argentine Republic and not Uruguay would be the site of the proposed Hebrew colony. The baron intends to buy 5,000,000 acres for this purpose. The commissioners sent to Buenos Ayres to investigate have returned. They report favorable prospects for the settlement. Baron Hirsch may afterwards buy land in Canada, but he says that the initial experiment must be made in a milder climate.

BURLINGTON, N. J., Harry Wittmeyer, two-year-old son of Oscar Wittmeyer in company with his father was walking in the garden, where a hive of honey-bees had been lived. The child ventured too close, a large bee flew out, settled on his ear and crawled in, stinging incessantly. The child suffered excruciating pains, and all attempts of the father to dislodge the bee were futile. Dr. Lansing was summoned and after some trouble removed the bee. The child was repeatedly stung within the head, and fatal result is feared. The child's hearing is destroyed in the ear in which he was stung.

OMAHA, NEB. Ten thousand people paid 50 cents each to witness the flight of the "Chicago air-ship" to-day at the fair grounds. After the crowd had gathered inside, Profs. Rush and Todd securely locked the gates so that their audience could not get out, raked the pile of money into a sack, and, jumping on horses already arranged for their escape, were out of the city before their flight was discovered. When the crowd discovered the deceit, the cases supposed to contain the air-ship were torn to pieces and only old paper was discovered.

In his defense of Dr. Briggs at the Detroit Presbyterian Assembly, Prof. Smith of Lane Seminary, among other pitiful things said: "The doctrine of the Presbyterian Church is that every minute thirty human beings drop into the unspeakable and unending torments of hell. Think of this awful belief—you can't do it and keep out of the Lunatic Asylum. I think most of us have a secret hope that in some way God will find a way out of this. If Dr. Briggs can find this in the Bible let us be glad. On a strict construction of the confession, of course he is wrong, but you who mean to make such a radical change of our confession as to say that all infants are saved not leave a little margin for Dr. Briggs? Prejudice is easily raised but not allayed. The theological stomach is delicate and made squeamish."

WARSAW, IND. Mr. S. L. Smith, the editor of The Silver Lake Signal, at Silver Lake, a little town about twelve miles south of this city, on the line of the Cincinnati, Wabash and Michigan railways, is the father of a child who is creating a great deal of excitement in his neighborhood by his wonderful and astonishing powers of what the father is inclined to think is mesmerism. The boy is almost 7 years of age, and is capable even now of performing any of the feats of the famous Davenport brothers—rope-tying, chained-box trick, table rapping, reading sealed letters, slate writing, moving tables with heavy weights on them, etc. The little fellow may be bound hand, foot and neck to a chair, and in five seconds will liberate himself without untying a single knot, no matter how securely he is bound. These, and many other mysterious feats which he performs, have given him the title of "Spirit Child." His powers are all natural, having been in no way developed.

THE BETTER WAY, combining cheapness and excellence is now the best Spiritualist paper in the world for the price. Just see, too, what a feast is furnished each week for only a little over a cent. The paper is sent on trial three months for 25 cents.

**Cataract Can't Be Cured**  
With Local Applications, as they cannot reach the seat of the disease. Cataract is a blood or constitutional disease, and in order to cure it you have to take internal remedies. Hall's Cataract Cure is taken internally, and acts directly on the blood and mucous surface. Hall's Cataract Cure is no quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surface. The perfect combination of the two ingredients is what produces such wonderful results in curing cataract. Send for a free trial immediately free of charge.  
J. P. CUSHNETT & CO., Prop's, Toledo, O.  
Sold by Druggists, 75 cents.

The crowning triumph! It consists in furnishing for 1/3 cents a week, more and better reading matter than otherwise for 5 cents.



## Correspondence.

## Ionia, Mich.

The Spiritualists of Ionia and vicinity will hold quarterly meeting at A. O. U. W. Hall, this city, Hon. L. V. Moulton, of Grand Rapids, Mich., as speaker, and we hope to have with us Mrs. E. C. Jackson, test medium, also of Grand Rapids. Meeting to be held June 14th, Sunday morning and evening.

Yours respectfully,  
Mrs. W. H. BENTLEY, Sec'y.

## Minneapolis, Minn.

Mr. S. N. Aspinwall, of the Lake Park Hotel, writes, that he has just ascertained that those wishing to take advantage of the one farround trip made by the Christian Endeavor Society and good to return for sixty days, must buy them from the 5th to the 14th of July. Tickets via the Minneapolis and St. Louis Railway will deliver passengers to the grounds of the Northwestern Spiritual Camp Meeting at Lake Minnetonka and at the Lake Park Hotel. There is every prospect of a large attendance.

## Iowa City, Ia.

The liberal young men and women, who are intending to take a college course in the near future, will find the State University of Iowa (600 Davenport street) a most desirable institution. It is entirely non-sectarian; and, in fact, a majority of the students are liberals. We have collegiate law, medical, dental and pharmaceutical departments. There are some seventy professors and instructors and about nine hundred students. Tuition is only \$25 per year.

Three new buildings are being added to the present excellent material equipment. I shall be pleased to answer all queries.

Yours fraternally, E. P. HOPKINS.

## Grand Rapids, Mich.

Dr. U. D. Thomas lectured last Sunday for the Progressive Spiritualist Society. The subject was "What Shall We Do With It?" Clearly did the spirit intelligence show the necessity of work in the cause of the truth and the barrenness of a life devoted to one's own interest. And the question was asked: "What will you do with it? the spiritual illumination that comes to you. Will you rest quietly now that you are satisfied, or will you help to spread the light that others may find the way?" The speaker claimed that Spiritualism was hard to live by inasmuch as it meant work, whereas the old dispensation simply meant faith. At the close several very fine improvisations were given.

Yours for the truth,  
E. P. HOPKINS.

## Appleton, Minn.

Mrs. C. D. Prudden, of St. Paul, formerly of Minneapolis, arrived in our city on the 17th inst. and did some efficient work in her line, giving two public lectures in the Universalist Church; also a great many private readings and tests to some of our best citizens, all of whom were well pleased with the results obtained—indeed some received very remarkable tests.

Mrs. Prudden is a very nice little lady, and as a medium is a decided success, and we hope to have her with us again next fall for a longer stay, and can assure her a full house at lectures every time. And we would recommend her to the public as an honest, straight-forward medium, who is not working for the dollars, but for the good of humanity and the furthering of the good cause she represents. Success attend her everywhere.

## Columbus, O.

Mrs. Sadie Seery is with us again, and having splendid success with her trumpet seances, and as on many previous visits to our city, her work is reaching many of our most prominent citizens; a number of them having been skeptics to Spiritualism for many years, and many who had never heard of her phase were delighted with it, and pronounced it one of the grandest of them all.

Mrs. Helen T. Brigham, of New York, was with us last week and delivered a number of excellent lectures. As Spiritualists we must have the philosophy as well as the phenomena, and the general opinion of our oldest Spiritualists is that Mrs. Brigham is an excellent lecturer.

Enclosed find clipping in our interest from the Ohio State Journal of May 27th, which shows what rapid strides we are making in the good cause.

Very truly yours,  
E. L. BEARD, Sec'y.

## Pennville, Ind.

We have organized a Lyceum at West Grove Hill, about four miles northeast of this city, and are trying to work up an interest in the spiritual field. We feel the need of proper literature for the young, and would like the benefit of somebody's experience and judgment on the matter.

What we want is good moral and instructive matter, either in pamphlet or leaf that will interest the children and will not be expensive.

West Grove Hill has been one of the liveliest spiritualistic centers in this part of the country, but the old pioneers in this work have passed on, and the present generation has been comparatively inactive until the present time.

But it seems that the spiritual wave has again struck this locality, and with a little effort I think we can again establish our selves.

Hoping to hear from those interested at their earliest convenience.

I am very respectfully,  
ARTHUR D. GRAY.

## Peaconic, N. Y.

Early in the fall of 1888 Mrs. Helen T. Brigham came here to lecture on Spiritualism and answer such questions as should be propounded by the audience, according to the inspiration which might aid her. The people whom she met here were appreciative and anxious for the truth as revealed through the media of impressions, and so, since that time, meetings have been held during the regular season nearly every month, Mrs. Brigham being the speaker or the greater part of the time, lecturing two evenings at each visit.

We have been also entertained and instructed by Miss Jennie B. Hagan, Mr. Lyman C. Howe, and last, but not least, by Mr. Geo. P. Colby, who spent nearly a week on this end of the Island, beginning at Orient on the evening of the 11th inst. and closing at Linthold on Thursday evening, the 14th.

Mr. Colby also met a number of the more interested friends at two afternoon seances, and delighted all with the wonderful insight and eloquence of the chief controlling intelligence.

Mrs. Brigham will come again in June, this being her last visit for this season; but we expect to start again in September, possibly with a definite organization.

## Atlanta, Ga.

In my last letter I felt as if our society, after many trials, had been led into green pastures and was resting by the still waters, but like all of earth's joys we find much of the bitter mingled with the sweet.

While we are still working with faith, hope and patience, looking to the coming of the time when our loved cause must lead all other beliefs when the red standard of the cross will give place to the sublime standard of truth and

progression, yet we regret that our well-laid plans for a broader field of usefulness may be somewhat retarded by the absence of our lecturer, Mrs. M. T. Allen, who was compelled to fill her engagements in Kansas and other points west.

She is a fine lecturer and a good worker in the cause. We shall miss her, for she had endeared herself to us by her gentle, winning ways, but we hope in the near future she may again return and resume her work among us.

We have now with us Mr. Lowmiller, of Florida. He is certainly a good speaker and has made a favorable impression on his audience. He has many phases of mediumship. Some quite new to us. He hopes to remain with us for some time.

A few Sundays ago our society enjoyed a grove meeting, with picnic dinner, about four miles from the city.

Our speakers on that occasion were Mrs. Ryan, Mrs. Allen and Mrs. Ellison. We certainly had a feast for the soul, and the memory of that meeting will be long remembered with pleasure by those who were so fortunate as to enjoy it.

Mrs. P. HALL.

## Painesville, O.

At the request of some of the members of the society I send you a few lines to let you and your readers know that the Mahoning Valley Society of Spiritualists commenced their summer work, with a meeting at the residence of Elijah Hawley, in the township of Paris, last Sunday.

A good attendance of the members and a number of strangers made a pleasant and appreciative audience, who listened to an inspired address from one who has been with us many times, and whom we are always glad to welcome, Mrs. Myra F. Paine, of Painesville.

Mrs. Paine spoke from questions given by the audience, and gave, as she always does, excellent satisfaction.

The last meeting of the society was held at A. Richard's residence, township of Blanco, on May 31st—a picnic, social meeting and election of officers for the ensuing year.

An effort is to be made to secure the services of a state-writing medium in the near future.

Yours in the cause of truth, H.

## Parkland National Spiritualist's Camp Meeting.

Having passed the conventional and inevitable period of civil war, and thereby gained a title to religious respectability, Parkland comes forth in a new light and with wings plumed for a loftier flight into a broader sphere of spiritual growth and usefulness.

Indeed, she now essays to become the National camp of the Spiritualists of the East, which her broad acres and unequalled location—geographically—makes possible to her in the near future. A nice new hotel, two miles of delightful boating, a carousel out to Coney Island, a pavilion, the dancing floor of which is unsurpassed anywhere, fine music, athletic grounds, and a moving panorama of happy people, constitute the attractions of the place on the temporal plane, while some of the best speakers and mediums are ready to minister to the needs of the seekers after spiritual truths.

Situated on the Philadelphia and Reading Railroad, direct line which connects in one unbroken chain the great cities of the East—Brooklyn, New York, Jersey City, Trenton, Philadelphia, Wilmington, Baltimore, Washington, and all their outlying counties and states, towns and cities—Parkland offers the best and cheapest and best excursion privileges and the greatest and most varied list of attractions and comforts of any summer resort to the largest number of persons and of the widest diversity of shades of religious opinion.

We ask Spiritualists especially, everywhere, to come and help us to build up our new spiritual Utopia, information concerning which will be cheerfully furnished by Benj. P. Benner, 204 North Broad street, Philadelphia, Pa.

L. R. C.

## Lookout Mountain Camp Meeting.

The camp meeting at Lookout Mountain, Tenn., will commence Sunday, July 5th, and close Sunday, August 2d. The Speakers engaged and expected to be present this season are as follows: Mrs. Helen Stuart-Richings, of Boston, Mass.; Geo. P. Colby, of Lake Helen, Fla.; Geo. A. Fuller, M. D., of Worcester, Mass.; Rev. Samuel Watson, D. D., of Atlanta, Ga.

Among the mediums either engaged or expected to be mentioned as follows: Mrs. Judge Ivey, independent slate writer; Mrs. Thomas of Atlanta, Ga., test medium; Mrs. Nellie Ulrich, of Nashville, Tenn., business and test medium; Mrs. T. Clanny, of St. Elmo, Tenn., business, test and physical medium. Other mediums are also expected. Mediums of all phases will receive a most cordial welcome from the officers of the association, and will receive as large a patronage as they can obtain at any of our larger gatherings.

Excellent music will be provided for all the meetings, and literary and musical entertainments of a high order will be given as in former years.

The hotel, under the management of Mr. Russell, is giving the very best of satisfaction, and reduced rates will be obtained by carriers. The railroads are expected to offer as they did last year—excursion rates to Lookout Mountain.

Circulars will soon be issued and mailed to all interested. Letters of inquiry may be addressed to either of the following parties: Jerry Robinson, President, Lookout Mountain, Tenn.; or J. Seaman, Treasurer, Chattanooga, Tenn. The Secretary holds himself ready to give, at any time, all information in his possession by addressing him at 42 Portland street, Worcester, Mass.

It is hoped that a large delegation will be in attendance from Cincinnati. The people of that city will find the mountain a delightful place to spend their summer vacation.

Geo. A. FULLER, Sec'y.

## The Indiana Camp.

There are several things desirable to impress upon all who can attend the camp to assemble near Anderson, Ind., July 16th to August 10th. There will be a Children's Lyceum held daily. That will help all who can attend to prepare for such work at home. But I want to urge all who can attend to also bring their children.

Exercises in singing under some competent leader will be instituted for daily instruction. To that end bring "The Melodist of Life," and the "Spiritual Harp," also Longley's songs and other musical selections.

It will be desirable to form an orchestra. All who play any musical instrument whatever will help the cause by bringing their instruments if possible. All solos will be appreciated. Every child who can recite will please make early preparation. Anything that children can do to add interest will be welcomed.

In the general conferences of adults any thought or experience will be appreciated. All copy of state-writing, spirit painting, spirit philosophy, or illustration of spirit manifestation will be interesting to all.

Whatever can be suggested will be cheerfully considered.

Bring your own tents if possible. Bring money bed clothing if convenient. Donate money or bed clothing, erect a cottage, join the association, or send a word of good cheer. If you cannot attend then help in some manner, for this camp is to be the people's camp, donated by

them, and held for perpetual use. The whole outfit is being donated. Will you help a little; even a towel, pillow slip, sheet or spread? Will each society of Spiritualists in Indiana build a cottage for their own meetings at the camp?

There will be a large crowd. The Indiana Spiritualists ask you to help, but they will help in return. All is nearly ready for the camp. A glorious summer festival that will spiritually refreshen is to be enjoyed by all who shall attend.

Write for programs or further particulars, or send any contributions to Dr. J. W. Westerfield, Anderson, Ind. Fraternally, G. W. KATKA.

## Lawstown, O.

It was my good fortune to be called to Lawstown to minister to the wants of a few of the faithful. I say good fortune, because it is a pleasure to me to minister to the spiritual needs of a people who are willing to accept the truth when presented to them in a reasonable light. This class of persons I found at Lawstown.

I was greeted by a full attendance, each meeting being larger than the preceding one. On some occasions, when there was no announcement made for a meeting, the people came in until the house was full. So, of course, there was nothing to do but have a meeting, which we did.

I was entertained at the home of Mr. and Mrs. Homer, whose home is also the home of Mrs. Lottie McKennan, Mrs. Homer's mother. My meetings were held in Mrs. Homer's double parlors. My last meeting was announced for Sunday, the 17th, at 3 o'clock p. m. As the hour approached so did the people in carriages and buggies and on foot. The meeting was given out—a lawn meeting—but on account of the cold weather the exercises were held in the house, while many stood out doors for want of room. At the close of the exercises I went out into the lawn to give my psychometric readings, so that those who stood outside would get the benefit of the readings.

Lawstown is an old Indian village, away from railway communications, the nearest being four miles away. But my experience there lead me to think that the people are seeking the true religion of Modern Spiritualism.

Hoping that others may find this rural retreat, who may be in possession of greater knowledge of the philosophy than the writer.

Fraternally, MRS. MAGGIE STEWART.

## New York, N. Y.

It has been nearly a month since I have written you regarding the cause in our city. As I informed your readers, Mrs. Helen T. Brigham, our regular speaker, was away from the city this month, and George P. Colby and Mrs. Hyer were engaged to fill the month of May for our society.

At the last moment we received word from Mrs. Hyer that she was ill and it would be impossible for her to fill her engagement with us. As it would have been difficult to secure a speaker at short notice who would be able to satisfactorily fill our platform, so ably and honorably occupied by Mrs. Brigham and Mr. Colby, we prevailed upon Mr. Colby to cancel his other engagement and finish the month with us.

That he is an able speaker the size and attention of his audience will testify. Though he claims not to be a public test medium, he was persuaded to devote one evening to what are called public tests, and after listening to him we are satisfied if all those who advertise themselves as public test mediums will only do one-half as well; for though comparatively a stranger in New York City, he gave tests to some who were strangers to us all, as though he had known them and their family for years. I understand he has been in Cincinnati at different times, so a great many of your readers doubtless are acquainted with him. If so, they are aware that he is a modest and unassuming gentleman, and in one respect differs materially from the majority of public test mediums in that he states, prior to giving tests, that he prefers—no matter how remarkable the tests—the audience would refrain from demonstrating its approval, for the test is known to the one to whom it is given, and doubtless they would prefer to keep their sacred feelings private.

Last Sunday Mr. Colby closed his engagement with us. We wish him God speed, and cheerfully recommend him to all lovers of honest and true Spiritualism.

The first Sunday in June Mrs. Brigham returns to us for the balance of the season. With such a speaker and with exchange speakers of such mental caliber as those we have had, our society is an assured success, spiritually, socially and financially. Bidding your readers welcome to our meetings whenever in this city, I subscribe myself, Yours fraternally,

C. T. E.

## St. Louis, Mo.

The cause advances all along the line. Mr. and Mrs. Perkins are here. They hail from Council Bluffs, Iowa, where they have been doing pioneer work. They held a public meeting at the hall, Sunday at 3 p. m., and made a favorable impression. Both gave tests, but each different, and he is a fine singer, which adds much. So far as I could learn the tests were generally correct, some of them quite marked and convincing. They impress me as worthy, honest workers who have the interest of the cause at heart and love to work for the good they can do. They are not disintegrators, but builders, and from short and superficial acquaintance I feel interested in their qualities and work, and believe they will help all places they touch.

While they deal in phenomena they do not injure or disparage the educational work but regard the demonstrations as the initial to the moral and spiritual evolution which utilizes all human wealth.

They have come to St. Louis in a good time, and are making their way eastward where I trust they will find abundant demand for their talent and mediumship.

The Spiritualists of this city are to have a picnic at Forest Park, Thursday of this week, and a social feast among the bowers and bloom of spring will cement interest, unite friends and strangers in closer bonds for the common work, and enhance the spiritual effectiveness of the society's efforts and doubtless enlarge the sphere of influence and success.

Brother Joseph Brown is ever faithful and active to secure the best conditions and highest results. The conditions they make for speakers to do their best work go far to determine their quality of service they get. Societies that put a speaker into ill-ventilated halls and stuff them with smoke and offer no warm sympathy and appreciative expression and curdle the air with frowns, prejudices, discords, and themselves, for they cannot get the best fruit from any speaker's efforts under such conditions. Moreover, societies that cover all with morbid, atony spirit and provide no attractions possible to do without, disregarding locality, light, comfort, cleanliness and acoustic properties in a hall, to save a few dollars expense, cannot succeed. In the new departure in St. Louis a clean, attractive hall is conspicuously suggestive. Flowers adorn the stand each Sunday, cheer shines in the atmosphere and glows from happy faces, music adds its charm and cordial greetings make all feel at home. A new choir is developing and the music is likely to grow more and more in accord with the genius of the movement.

The Ladies' Aid, instituted by Mrs. Sheehan and her guides, is a valuable auxiliary and growing in numbers and effectiveness. Mrs. Sheehan is highly esteemed here, and her work is regarded as among the best that has been done in this city, and she is wanted here more.

LYMAN C. HOWE.

## Washington, D. C.

It has occurred to the writer that the columns of THE BETTER WAY have contained no reference to the developing circle which holds its meetings, at the present time, every Saturday evening in Wynn's hall, 721 Sixth street, N. W. This circle was originated about a year ago by Mr. J. H. Lindley, and its present executive officers, besides him, are Mrs. R. S. Cowing, Vice-president; Mr. F. Bradford, Secretary; and Mrs. K. L. Humphrey, Treasurer.

At first its meetings were held in the room occupied by the Nationalist Club on F street, but the present location being superior, having a finely carpeted room, an organ, and being well lighted, it was removed there. It has now some thirty odd members, and is in a prosperous condition. It is the first effort of the kind to organize a public developing circle in this city, and is proving itself of great benefit to the cause of Spiritualism by giving an opportunity to many, after gaining the first knowledge of the great truth we espouse, to still further secure an insight into its philosophy and phenomena, besides the main object of developing future mediums.

Mr. Lindley is deserving of commendation when the amount of good it will result in is considered; it cannot be estimated at a superficial glance. The number of people that are being gradually attracted to these gatherings, who are braving the opinion of those unacquainted with the profound importance of this great modern movement, is remarkable.

The members of the circle, too, have stood by their colors faithfully in their co-operation with the President. Although there are others who give every indication of development, Mrs. J. McDonald has the honor, perhaps, of being the first to actually develop mediumship, the peculiar feature of which is that the raps which come through her on an ordinary table or stand are the Morse alphabet, and the spirit producing them is a telegraph operator who has given his name as J. W. Randall, and has been recognized. An interesting description of this phenomena will be given at another time.

The circle has two developed mediums, Mrs. R. S. Cowing, and Mrs. Kate Rowland. Mrs. Cowing's little "Swannee," in her naive dialect, gives the names, describes the appearances, and delivers the messages commissioned to her by the relatives and friends of those who are eager to hear, and always accorded a hearty welcome. An element of drollery abounds when Swannee pats an old gentleman on a head adorned by nature's covering, and seems astonished at the want of "strings," as she terms it. A lady's hat to her are "wags," meaning rags, by which she also denominates any article of wearing apparel, and a merry laugh greets her words, which a moment later is changed to sober earnestness as she brings a pathetic tribute of affection from some loved one, that causes tears to gather in the recipient's eyes, and thus to each one is carried a love token until all are gratified. The variety and uniqueness of the messages and portrayals are well worthy of a descriptive pen.

Mrs. Roland, who is a lady possessed of fine mediumistic talent, at present is the instrument of an elevated spirit, by nationality a Teuton, who gives utterances to some instructive philosophy concerning the spirit as well as the mundane sphere, and he who listens learns.

The last meeting for the season takes place on the evening of June 6th, and recommences in October. They will prove a valuable auxiliary to the First Spiritual Society of this city.

O. W. HUMPHREY.

## Madison, Wis.

It has been a long time since I sent any notes to the many readers of your paper, owing largely to being on the go so much and of a busy life. I spent five months in Los Angeles, Cal., and five months of hard work it was finding when I went there only chaos, but leaving a well-organized society behind, which I trust will do effective work. While in Los Angeles I met my old friend, Dr. Wm. Westerfield, formerly of Michigan, now living in South Pasadena, Cal.

Seldom is true worth appreciated. Doubtless so is in the case of Dr. Westerfield. A sensitive in the most marked degree, and the finest diagnoser of diseases I ever saw. He never makes a mistake and I know of no one more fully capable of helping the sick.

From Los Angeles I went to Lemore, remained but one Sunday, as there was an immense amount of sickness there, and it was during the rainy season. Then I went to Tulare, and remained four Sundays. I found a few hungry souls who were starving for some spiritual thought, and thus remained as long as I could. The meetings were very well attended, and then went over to Porterville by stage and remained one week, and held a meeting every night. Raised the ire of the Cumberland Presbyterian ministers who undertook to hurt our meetings, but came out the little end of the horn as all do who undertake such games; then went from Porterville to Los Angeles and then on to Denver, where I had some work to do. While there I received a telegram telling me of the departure of my wife's mother to the higher life and was unable to get home in time for the funeral, so I waited until my work was done. I arrived home the 2d of May having been absent thirteen months.

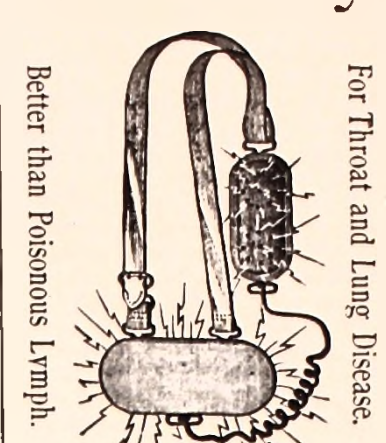
Taking my whole trip from first to last, it was fraught with experiences from the time I started until I returned home. In that I gained most valuable lessons, but in material things nothing. Let me say to those who would like to go to California and work, that they will find it the poorest state in the union, but the finest in climate and beauty of scenery. I shall make Madison my headquarters this summer, being now located at 124 Charter street, but this fall shall make a change of some kind in the way of an abiding place. Trusting the work will continue to go on as never before. I am as ever the well wisher of all.

G. H. BROS.

## A Fast Run on the B. &amp; O. S. W.

The Athletic Base Ball Club, of Philadelphia, and Kelly's Giants, of Cincinnati, left Philadelphia by special train Saturday, May 23d, at 7 p. m., eastern time, via B. & O. R. R., in charge Mr. C. R. McKenzie, District Passenger Agent at Cincinnati, and were scheduled to arrive at Cincinnati at 1:15 p. m. Sunday. The train left Philadelphia on time, and arrived at Grand Central Station at 12:37 p. m., forty-eight minutes ahead of time, making the run in eighteen hours and twenty-seven minutes. The first two hundred miles over the Baltimore and Ohio Southwestern was made in four hours and fourteen minutes, with six stops for railroad crossings, two for water and one to change engines. The run from Chillicothe to Cincinnati, one hundred miles, with six stops, was made in two hours. In many places a speed of seventy miles per hour was attained, while the average from Parkersburg to Cincinnati, exclusive of stops, exceeding fifty miles per hour. The members of the clubs were delighted with their trip, and did not realize, except by watching the mile posts, that extraordinary time was being made.

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